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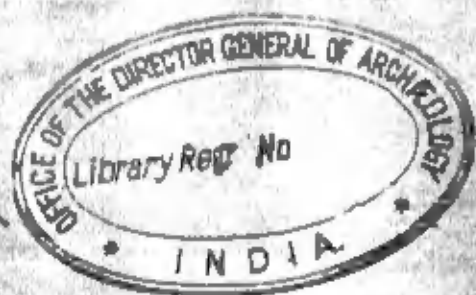
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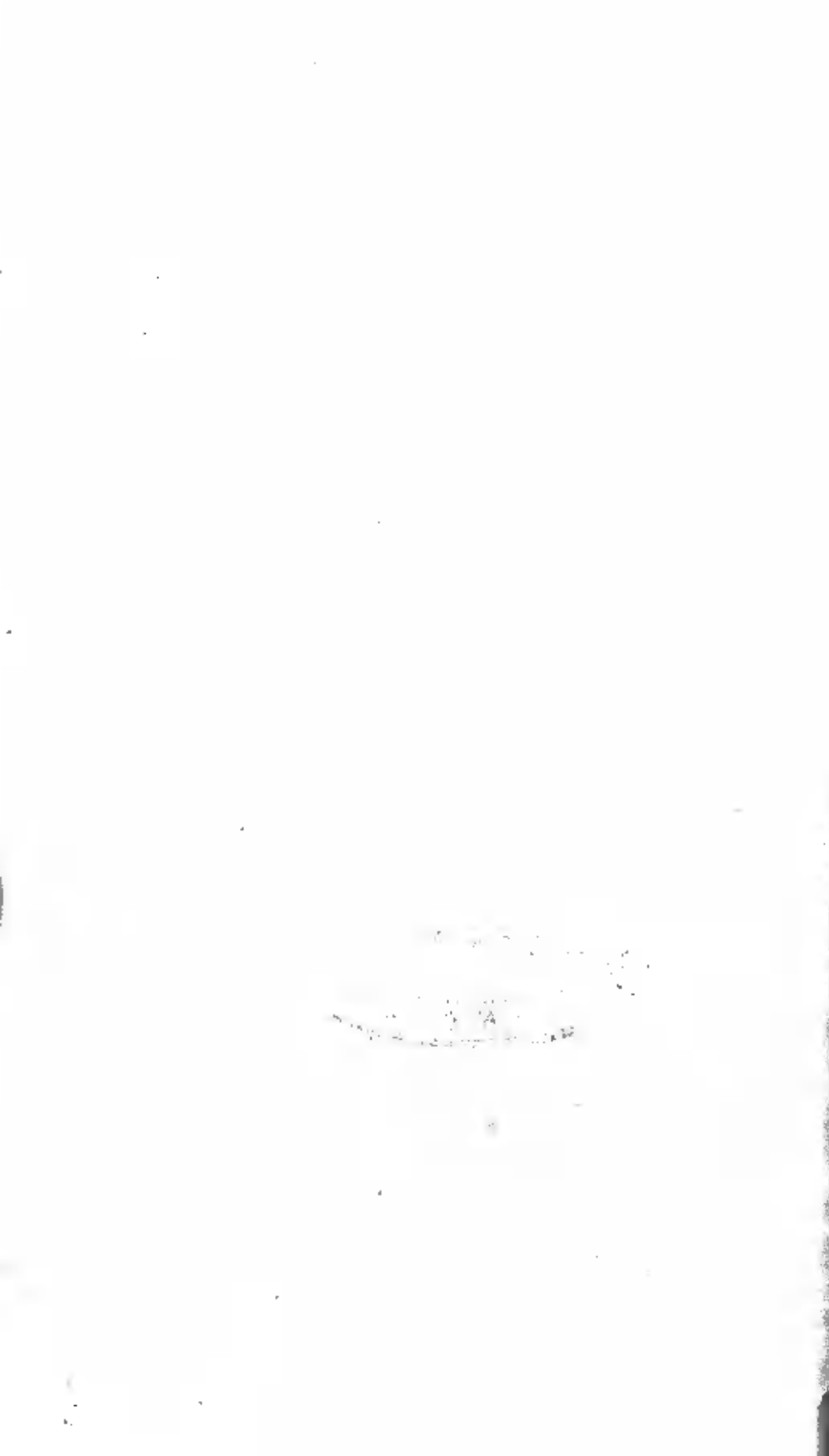
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A GRAMMAR
OF THE
KUI LANGUAGE.



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A GRAMMAR
OF THE
KUI LANGUAGE

BY

REV. W. W. WINFIELD, B.A., B.D.

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FOREWORD.

Other writers have contented themselves with compiling outline grammars of this most interesting language, but in the following pages the author gives us the benefit of his exhaustive study of its structure and growth. His intimate knowledge of the people and the idioms and phraseology of their speech enhance the value of his contribution, than which nothing more fascinating and instructive could be put in the hands of future students. I trust they will find it as useful as I myself have found the manuscript.

A. J. OLLENBACH.

PHULBANI, ORISSA :
18th September, 1924.

CONTENTS.

	<i>Page</i>
INTRODUCTION	xiii
I. SOUNDS.	
(i) VOWELS	1
Long and Short	1
Pronunciation	1
Hiatus	1
Concurrent and Final Vowels	2
Nasalised Vowels	2
(ii) CONSONANTS	2
Classification	3
Pronunciation	3
Strong and Weak Consonants	3
Conversion of Sords and Sonants	4
Mutation of Sord to Sonant	4
Nasals and Nasalization	5
Other Consonantal Changes	5
Concurrent Consonants	7
II. ROOTS.	
Classification	8
Additions to Roots	9
General Characteristics of Roots	10
Accent	10
III. NOUNS.	
Classification	12
(i) GENDER AND NUMBER. Simple Nouns	12
Sex Indication in Simple Nouns	13
Pluralisation of Simple Nouns	13
Human Beings	13
Non-Human Beings. Nouns ending in u	14
do. do. a	17
do. do. i	17
do. do. m	18
do. do. o	18
(ii) COMPOSITE NOUNS	19
Appellative Nouns: Class (a)	19
do. do. do. (b)	20
Participial Nouns	21
Verbal Derivatives	22
(iii) CASE FORMATION	23
Nominative and Oblique Cases	23
Ablative Case and Postpositions	24
(iv) DECLENSIONS	25
First Declension. Masculines	25
Second Declension. Feminines	26
Third Declension. Neuters	27
Synopsis	29
Proper Names	29
Vocatives	30
Use of Cases	31

	<i>Page</i>
IV. ADJECTIVES AND NUMERALS.	
(i) ADJECTIVES	33
Formation	38
Comparison	34
(ii) NUMERALS	35
Cardinal Numerals	36
Appellative Numerals	37
Indefinite Numerals	37
Some Common Numerical Expressions	38
V. PRONOUNS.	
(i) PERSONAL PRONOUNS	39
Case Formation	40
Declension	40
(ii) REFLEXIVE PRONOUNS	41
Declension	41
Use of Reflexive Pronouns	42
(iii) DEMONSTRATIVE PRONOUNS	43
Declension	44
(iv) INTERROGATIVE PRONOUNS	45
Declension	46
Use of Interrogative Pronouns	47
(v) PRONOMINAL APPELLATIVES	48
Possessive Appellatives	48
Declension of Possessive Appellatives	49
Other Neuter Singular Possessive Appellatives	49
Use of Neuter Singular Possessive Appellatives	50
Descriptive Appellatives	50
Declension of Descriptive Appellatives	51
Neuter Descriptive Appellatives	52
VI. VERBS. PART I: CONJUGATION.	
(i) GENERAL CONSTRUCTION ■■■ THE VERB	55
Verbal Bases	56
The Infinitive	57
Classification of Verbs	57
Verbal Base Endings	58
Other Constructional Peculiarities	60
(ii) THE CONJUGATION AND ITS FORMATION	61
Tense Particles	62
The Affirmative	62
The Negative	62
Suffixes for Person and Number	63
Suffixes for Imperative and Participles	64
General Scheme of Suffixes	64
English Equivalents	64
(iii) THE SIMPLE TENSES. Conjugations 1, 2, 3	65
First Conjugation : a Verbs	69
Second Conjugation : pa Verbs	70
Third Conjugation : ■ Verbs	71
Notes on First Conjugation	72
do. Second do.	72
do. Third do.	73

	<i>Page</i>
(iv) THE SIMPLE TENSES. Conjugation 4	74
Notes on Fourth Conjugation	74
Fourth Conjugation: <i>da</i> Verbs	77
Part 1: <i>trāba</i>	77
Part 2: <i>nōba</i>	78
Part 3: <i>sāba</i>	79
Part 4: <i>jeiba</i>	80
Part 5: <i>saiba</i>	81
Part 6: <i>pāba</i>	82
Part 7: <i>tiiba</i>	83
Part 8: <i>manba</i>	84
(v) COMPOUND TENSES	85
Formation	85
The Use of Tenses	86
Principal Parts of Verbs	86
Contracted Forms	89
VII. VERBS. PART II: APPELLATIVES AND PARTICLES.	
(i) APPELLATIVE FORMATIONS	90
Used instead of Copula	90
With Relative Participles	91
With Nouns	91
With Pronouns	92
With Adjectives and Numerals	93
With Adverbs	93
Used to express The Hortative	94
With Verb <i>tāka</i>	94
With Verbs of the four Conjugations	95
(ii) MODAL PARTICLES	96
Conditional Particle <i>-eka</i>	97
Causal Particle <i>-aki</i>	99
Optative Particle <i>nu</i>	101
(iii) TRANSITION PARTICLES	101
With Verb <i>siva</i>	104
With Verbs of the four Conjugations	105
With Verb <i>manba</i>	107
With Compound Tenses	109
List of Important Parts	110
(iv) MOTION PARTICLES <i>-ica</i>	111
With Verb <i>mehpa</i>	112
With Verbs of First Conjugation	113
With Verbs of Second Conjugation	115
With Verbs of Third Conjugation	116
With Verbs of Fourth Conjugation	116
With Verb <i>manba</i>	117
With Compound Tenses	119
Alternative Forms	119
Second Alternative Forms	120
Synopsis	121
VIII. VERBS. PART III: OTHER FORMATIONS.	
(i) AUXILIARIES	123
Use of <i>manba</i>	123
Use of <i>āva</i>	124
Use of <i>duhpa</i>	125
Use of <i>sāva</i>	128

	<i>Page</i>
Use of siva	126
Use of inba and ispa	127
Use of kūva	127
(ii) SYNTACTICAL USE OF PARTICIPLES AND INFINITIVE	128
Relative Participles	128
Uncompounded	128
Compounded	129
Perfect Verbal Participle	129
Adverbial Participles	130
Adverbial Participles Inji	130
Conjunctive Participles	131
Infinitive	133
As a Noun	133
As a Noun with gaŋanju, etc.	134
As an Adjective	134
As a pure Infinitive	134
As an Expression of Purpose	135
As a Conjunctive Expression	135
As a Temporal Expression	135
Infinitive ending in -onŋi	135
(iii) INTRANSITIVE, TRANSITIVE AND CAUSATIVE VERBS	136
First Conjugation Verbs with Corresponding Causatives	137
Second Conjugation Verbs with Corresponding Causatives	140
Third Conjugation Verbs with Corresponding Causatives	140
Fourth Conjugation Verbs with Corresponding Causatives	140
Causative use of giva	141
(iv) VARIOUS MODALITIES	141
Passive Voice	141
Plural Action Forms	142
Of Verbs of First Conjugation	143
Of Verbs of other Conjugations	144
Purpose with verb vāva	146
Balance of Words and Phrases	146
Onomatopoeic Expressions	147
Foreign Expressions	147
 IX. ADVERBS.	
Adverbs of Manner	148
do. Quality	148
do. Time	149
do. Place	149
Demonstrative Adverbs	150
Interrogative Adverbs	150
Compound Adverbs	150
Idiomatic Use of some Adverbs	151
Use of giva	151
Adverbial Particles: -ne, -ve, -ŋe, geŋe, -sa, -na, nai, nanga, -si, gŋi, ŋiŋi	152
Infinitives used as Adverbs	154
 X. CONJUNCTIONS, INTERJECTIONS, TIME EXPRESSIONS.	
Conjunctions	155
Interjections	155
Time of Day	156
Days of Week	156
Months of Year	157

XI. SYNTAX.

Page

Arrangement of Words in a Sentence	158
Concord of Words in a Sentence	158
Arrangement of Dependent Clauses	159
Sentences illustrating Dependent Clauses	160
Substantival Clauses	160
Adjectival Clauses	160
Adverbial Clauses	161
Story illustrating Composition of Clauses	164

XII. LIST OF VERBS.

Versatility of Kui Verbs	166
Rule for Discovering Conjugation	167
Alphabetical List of Verbs with Principal Parts	168
First Conjugation	168
Second Conjugation	168
Third Conjugation	202
Fourth Conjugation	204

A VOCABULARY for Kui Examples in Chapters I-XI	207
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APPENDIX.

Note on the Change of Dental Consonants to Palatal Consonants	224
Note on the Pronunciation of Aspirate h before another Consonant	225
Note on the use of Double Consonants	225
Note on the Terms Kui, Kuvi, Kundh, Kandhi, Kondh, Khond, Khondi, Khond, Kodu and Kond	226
Note on the Numerical Strength of the Kui-speaking People	228

BIBLIOGRAPHY.

Works on the Kui Language	231
Works on the Kuvi Language	232
Works Containing Reference to the Kond People	232
List of Extant Literature in the Kui Language	235
List of Extant Literature in the Kuvi Language	236

INDEX	237
-------------	-----

ERRATA	240
--------------	-----



INTRODUCTION.

The people who speak the Kui language are generally known as the Konds, Khonds or Kandhs,¹ though they call themselves Kurnga. They dwell mainly in and around the mountainous country that lies between the river Mahanudi, in Orissa, and the northern parts of the Vizagapatam District, forming an important section of the population in the following political divisions:—Daspalla, Bod (Baud), Khondmals (Phulbani) and Kalahandi in Orissa; Gumsur-Udayagiri Taluk and Chionna Kimedi in Ganjam District; Bissamkatak Taluk and Gunupur Taluk in Vizagapatam District. Scattered members of the tribe are also found in other parts of Orissa and Ganjam, and some have emigrated to the tea plantations of Assam.

There are Konds also in the Vizagapatam Agency tracts and in Jeypur and Palkonda of the Vizagapatam District. The language of these South-western Konds is called Kuvi and has received separate study in the works of the Rev. F. V. P. Schuize. Kui and Kuvi, though essentially the same tongue, are now sufficiently different to warrant this separation.

Many members of the Domb or Pano Caste, and some of other castes, live with the Konds and have largely adopted their customs, religion and language. Making due allowance for these, it is estimated that the *Kui-speaking* peoples number about 450,000, and in addition there are probably 150,000 *Kuvi-speaking* Konds.²

Kui (the first vowel is long. Kūi), is a Dravidian language and may be classed with Gōṇḍ, Tulu and Orōn as one of the more important of the lesser members of that great family. It bears considerable resemblances to Telugu, Tamil and Kanarese, in grammar and vocabulary. For a long time, now, the Konds have been affected in politics and trade by their nearest Aryan neighbours, the Oriya people, who are to the north, east and west of their country. This has resulted in a number of Oriya words passing into the common speech of the Konds and becoming naturalized, though often corrupted in the process of absorption. This alien invasion of words has helped to supply what was lacking in Kui, especially in the matter of abstract terms; but, while adding to the vocabulary, it has influenced the grammar very little, and Kui remains a good example of a Dravidian language almost unaffected by Non-Dravidian elements.

Kui has no script of its own and no native literature, but certain portions of the Bible and some school books have been translated into the language within recent years. If an Indian script were chosen for writing and printing Kui, Telugu characters would be most easily adaptable, but because of the political influence of Oriya in the Kond country, Oriya letters are used for the earlier works in Kui. Of late, however, the Roman script has been generally adopted as being more suitable and widely known.

¹ See note on _____ terms, Appendix iv.

² See Appendix v.

Most of the Kui-speaking people live a simple life in small villages engaged in the work of the fields and the forests and in supplying the needs of the village communities. Comparatively few are literate, though in the eastern areas of Gumsur-Udayagiri Taluk and the Khondmals they have experienced a measure of economic and intellectual advance due to contact with the outer world and the benefits of elementary education. In the west of Khondmals and in Chinna Kimedi, Bissamkatak and Gunupur the people are more primitive, especially those known as the Kuttia Khonds. Settlements of Oriya peoples, in larger or smaller communities, are to be found in many parts of the Kond country, but their influence upon Kui is most marked in the north-east hill tracts and in Bod and Daspalla, where many Konds have lost their mother tongue and speak Oriya instead. With such social diversities and varied influences local differences of vocabulary are inevitable and are found in many parts. Certain vowel and consonantal fluctuations, too, can be noted in passing from one locality to another. Such dialectical variations, however, do not prevent a substantial agreement in the language as it is spoken, and its grammatical construction in all districts is fundamentally the same. This grammar regards the Kui of the Gumsur-Udayagiri Taluk as the standard.

Kui is an agglutinative language, grammatical relations being expressed not by changes within the roots of words, but by suffixes added to the roots or compounded with them. One of the chief duties of the chapters that follow will be to demonstrate that fact and describe the synthetic construction of the language. The constant aim, therefore, will be to work on from the crude roots of words and consider in order the varied superstructure of additions, particles and inflexions that go to the building up of words and phrases and clauses as they play their part in intelligent speech.

One of the notable characteristics of Kui is its regularity. Some of the forms which at first sight seem to be abnormal are found to be explicable when the euphonic laws of consonantal changes are applied, so that very few have to be pronounced "irregular." Another matter worthy of note is the extensive, not to say elaborate, use that Kui makes of particles and participles. By these means it gathers a power of expression that is terse, vivid and adequate to the demands made upon it. In general, it may be said that, though Kui is poor as a medium for a highly philosophical discourse, it is an excellent language in which to tell a story.

CHAPTER I.

SOUNDS.

SECTION I.

VOWELS.

There are five Long Vowels and five Short Vowels:—

Long: ā ■ ī ō ū

Short: ă ■ ĭ ɔ ʊ

1. PRONUNCIATION.

All the vowels in Kni ■ simple ■ quality, there being nothing like the complex vowel sounds ■ to English words such as, 'new,' 'high,' 'go.' The short vowels are formed in the same way as the corresponding long vowels, but ■ pronounced more quickly.

Certain equivalents in English may be given ■ a guide to pronunciation.

Long Vowels:—

ā is like a in *father*, and ah in *bah*.

■ is like e in *ere*, and ea in *pear*.

ī is like i in *police*, and ee in *leek*.

ō is like o in *order*, and aw in *law*.

ū is like u in *rule*, and oo in *ooze*.

Short Vowels:—

ă is like a in *among*.

ē is like e in *pen*.

ĭ is like i in *pin*.

ɔ is like o in *pond*.

ū is ■ u in *pull*.

The vowel sound in Kni represented by the letter ā is quite different from the vowel sound in the English word 'man,' and must be carefully distinguished from it. The Kni vowel ā, also, is different from the English vowel in 'so,' and the vowel ū is never like the English u in 'use.'

Throughout the grammar long vowels will be marked with the diacritical mark - above the letter; short vowels will not be marked.

2. HIATUS.

Vowels retain their full value and are pronounced separately when they come together in a word, so that hiatus is very common in Kni.

E.g.,	lāa,	<i>young woman.</i>
	bēoti,	<i>behind.</i>
	mliu,	<i>reed.</i>
	gii,	<i>I will do.</i>

But hiatus is often prevented by the insertion of *v* or *j*, and sometimes *n*, between the contiguous vowels.

E.g.,	lāvenju	(lā-v-enju),	<i>young man.</i>
	pūju	(pū-j-u),	<i>flower.</i>
	prēnu	(prē-n-u),	<i>bone.</i>

The separation made between the vowels *au* and *ai* in such words as *kāu*, ■ *fruit*, and *māi*, *our*, ■ often so slight that they seem to form diphthongs like the sounds *ow* and *ei* in 'how' and 'height.' But actually the vowels are separate though pronounced quickly. There are no diphthongs in Kui.

III. CONCURRENT AND FINAL VOWELS.

Never more than two vowels come together. Most Kui words end in a vowel which is generally short. Occasionally the final vowel of ■ word is elided before the initial vowel of a succeeding word.

E.g.,	kari inba	becomes	kar inba.
	bikali āva	"	bikal āva.
	mendanga ūsa	"	mendang ūsa.
	krusu inba	"	krus inba.

Very often ■ final vowel is re-duplicated in the common speech of the people.

E.g.,	tani,	<i>in;</i>	for tani.
	gulee,	<i>all;</i>	for gule.
	embaa,	<i>there;</i>	for emba
	ēri pānē,	<i>she will not receive;</i>	for ēri pānē.
	ānu vesī,	<i>I shall speak;</i>	for ānu vesī.

4. NASALISED VOWELS.

A few final vowels are sometimes pronounced with a nasal intonation.

E.g.,	pē inba,	<i>to float.</i>
	krō inba,	<i>to have ■ pungent smell.</i>

But such nasalization of vowels is not at all common, and is restricted to a few expressions such as the above. Moreover some Kond men speak with more pronounced nasality than others, especially those more affected by contact with Oriyas, so that such expressions as above would be pronounced with a nasal vowel or without it according to the habit of the person speaking.

SECTION II.

CONSONANTS.

The Consonants, classified according to the organs of speech used in their pronunciation, are as follows:—

		<i>Swad.</i>	<i>Sanant.</i>
Gutturals	..	k	g
Palatals	..	s	j
Cerebrals	..	ṭ	ḍ
Dentals	..	t	d
Labials	..	p	b, v
Aspirate	..	h	
Sibilant	..	■	
Nasals	..	..	n, m
Cerebral Nasal	..	..	ṇ
Liquids	..	..	r, l
Cerebral Liquid	..	..	ṛ

The Palatal 'ch,' common to other Indian languages, is not natural to Kui. It is used by the Konds of a few districts where they have practically become Oriyas, but for the most part in Kui the Sibilant 's' takes the place of 'ch' and is used to replace 'ch' when that letter occurs in an adopted Oriya word.

E.g., *chāri* becomes *sāri*, *four*.

The Labials *b* and *v* are interchangeable in a number of words, *b* being more commonly used in some districts, especially those affected most by Oriya, and *v* being adopted in others.

E.g., *vaha* or *baha*, *place*.

The Cerebral Nasal *ṇ* is found in a few words only.

E.g., *pāṇba*, *to obtain*.
tāṇa, *ground*.
nōṅga, *string*.

Aspirated Consonants ■ not used in Kui.

1. PRONUNCIATION.

The consonants *k, g, s, j, p, b, v, h, n, m, ṛ*, and *l*, may be regarded as having the same sound value as the corresponding consonants in English.

The cerebrals *ṭ, ḍ, ṇ*, and *ṛ*, are pronounced by turning back the tip of the tongue high into the palate. The dentals *t* and *d* are pronounced by placing the tip of the tongue behind the teeth.

The aspirate is not pronounced without the assistance of a previous vowel, so that it is never used initially in a word. It may be followed immediately by another consonant, as in *mehrnu*, *look*, though the emission of breath peculiar to the aspirate produces a slight vowel sound between the consonants which cannot be represented.

2. STRONG AND WEAK CONSONANTS.

The consonants of the first six orders, that is, the gutturals, palatals, cerebrals, dentals, labials and aspirate, are strong consonants, and whenever they form a vital part of the root of a word they persist

without loss or change throughout declension and conjugation, with the exception of the euphonic conversion of sord to sonant, and sonant to sord, mentioned later.

The three nasals and three liquids, however, are weak consonants, and even when they form a vital part of the root of a word, may be lost in the course of declension and conjugation.

E.g.,	kūndu, <i>fungus</i> ;	plural,	kūtkā.
	manba, <i>to be</i> ;	past tense,	manba.
	sōlba, <i>to enter</i> ;	" "	sōṭe.
	pāṇba, <i>to obtain</i> ;	" "	pāṭe.
	jelba, <i>to pull</i> ;	" "	jese.

3. THE CONVERSION OF SURDS AND SONANTS.

Among the strong consonants, the surds and sonants of the same order may be converted from one to the other; that is,

k	may become	g	and vice versa.
s	" "	j	" " "
t	" "	ḍ	" " "
t	" "	d	" " "
p	" "	b or v	" " "

But, with a few exceptions noted later, a consonant of one order is not changed to a consonant of another order.

This conversion of sord to sonant or of sonant to sord may take place whenever in the course of pluralisation, declension and conjugation, a sord and a sonant come together. The sord may affect the sonant as to attract it into its corresponding sord; or, on the other hand, the sonant may so affect the sord as to attract it into its corresponding sonant. Surds have an affinity for surds, sonants for sonants.

This general law is exemplified in the pluralisation of neuter nouns.

E.g., *koju*, *fowl*, becomes *koska*, *fowls*; when the pluralising particle -ka is added to the root *koj-*, the sord consonant *k* attracts the sonant *j* into its corresponding sord *s*.

The past tense of the verb *subga*, *to roast*, is an example of sonant attracting a sord into its corresponding sonant. The root of the verb is *sug-*; when the past tense ending -te is added to this, the sonant *g* attracts the sord *t* into its corresponding sonant *d* and the past tense becomes *sugde*, *I roasted*.

Sometimes, however, a sord and a sonant may come together without any change being effected.

E.g., *grāpdi*, *you will teach*.

4. MUTATION OF SURD TO SONANT.

When a word beginning with a sord is preceded immediately by a qualifying word that ends in a vowel, the initial sord may be changed into its corresponding sonant.

CONSONANTS.

This mutation of surd to sonant, though possible in all such cases, is generally restricted to a few common expressions.

E.g.,	kūta kudinga,	sacrificial paddy,	becomes kūta guḍinga.
	tūlu kuḍu,	gable wall,	becomes tūlu guḍu.
	gia sīamu,	do it for me,	becomes gia jīamu.
	sōru pēnu,	hill god,	becomes sōru vēnu.
	ana puna,	what do we know?	becomes anabuna.

5. NASALS AND NASALIZATION.

The nasals are voiced consonants or sonants, so that whenever they combine with any strong consonant to nasalize it they always prefer the sonant form; consequently a surd is changed to its corresponding sonant after a nasal consonant.

Gutturals, Palatals, Cerebrals, and Dentals are nasalized by *n*; Labials are nasalized by *m*.

Therefore,	<i>n</i> + <i>k</i> = <i>ng</i>
	<i>n</i> + <i>s</i> = <i>nj</i>
	<i>n</i> + <i>t</i> = <i>nɟ</i>
	<i>n</i> + <i>t</i> = <i>nd</i>
	<i>m</i> + <i>p</i> = <i>mb</i>

[N.B.—In verbs like *pānba*, *venba*, etc., the *-nb* or *-nb* is not a nasalization of *p*, but the nasal is part of the verbal root, and *-ba* a semi-formative ending.]

Whenever, according to the euphonic law governing the conversion of surds and sonants, a nasalized consonant is changed again into a surd, the nasal falls out.

E.g., *tōnja*, to appear, becomes *tōspa*, to show, when changed from an intransitive verb to a transitive; the sonant *j* is changed to surd *s* and the nasal *n* drops out.

A nasal does not affect a consonant, whether surd or sonant, that immediately precedes it.

E.g.,	leknenju,	he will break.
	sagne,	she will roast.
	sārna,	straight.
	mehnu,	look.

In all these examples the consonant immediately preceding the nasal is not changed but remains surd or sonant according to its original character.

6. OTHER CONSONANTAL CHANGES.

The interchange of surds and sonants of the same order of consonant, that is, of Guttural Surd to Guttural Sonant, Palatal Surd to Palatal Sonant, etc., and *vice versa*, is by far the greatest and most common consonantal change that takes place with regularity. Consonants do not readily change from one order to another, that is to say, for example, *k* does not change to *p* or *n* to *d*; but certain changes of this kind are found to take place in the course of the declension or conjugation of

some words, or in the passage of the language from one district to another, where phonetic differences constitute what may be regarded as different dialects. These more radical consonantal changes may be noted as follows :—

(a) *Dentals* sometimes change to *Cerebrals*.

t becomes ṭ, d becomes ḍ.

E.g., In the past tense of *pāṇba*, to obtain, *n* is omitted and the tense sign *t* is changed to ṭ, and the past tense is *pāṇṭe*, / obtained, not *pāṇte*. So also other verbs :—

sōlba, past tense sōṭe (not sōlte).

nīlba, „ „ nīṭe (not nīlte).

ēṇba, „ „ ēṇṭe (not ēṇte).

In the future tense, 2nd Person Singular, of *sōlba*, to enter, *l* is omitted and the personal ending -*ḍi* is changed to -*ḍi*, so that the word becomes *sōḍi*, you will enter, and not *sōlḍi*.

So also the 2nd Person Plural of the same verb, *sōḍeru*, not *sōlderu*.

(b) *Dentals* sometimes change to *Palatals*.

t becomes ṣ, d becomes ṣ.

E.g., In the past tense of *manba*, to be, the *n* is omitted and the tense sign *t* changed to ṣ, and the past tense becomes *mase*, and not *mante*. So also other verbs :—

tinba, past tense tiṣe (not tinte).

salba, „ „ saṣe (not salte).

In the future tense, 2nd Person Singular, of *tinba*, to eat, *n* is retained and the personal ending -*ḍi* changed to -*ji*, so that the word becomes *tinji*, you will eat, and not *tindi*. So also 2nd Person Plural, and other verbs.

tinba, tinji and tinjeru.

inba, inji and injeru.

manba, manji and manjeru.

salba, saji and sajeru.

(c) *Sibilant* sometimes changes to *Aspirate*.

s becomes h.

E.g., *salmu*, go, is in some districts *halmu*.

So also :—

sāpu, thorn, becomes hāpu.

kṛuṣpa, to sketch, „ kṛuḥpa.

(d) *Cerebral* ṛ sometimes changes to *Cerebral* ṛ or ḍ.

E.g., The verb *ārpa*, to hide, may also be *āṛpa*, and the ṛ is commonly used instead of ṛ in the Conjunctional Participle, *āṛṣanal*.

anaṛiki, why, is in some districts *anaḍiki*.

(e) *Cerebral r* sometimes changes to *Nasal n*.

E.g., *ānjōri*, eaves, may also be *ānjōni*.
 ēsōri, so many, " " *ēsōni*.

(f) *Liquid r* sometimes changes to *Dental d*.

E.g., *āri*, she, is in some districts *ādi*.

(g) *Cerebral q* sometimes changes to *Liquid l*.

E.g., *pādu*, milk, is in some districts *pālu*.
 iḍu, house, is in Tekugu Illu.

7. CONCURRENT CONSONANTS.

No more than two strong consonants ever come together in a word, but three consonants together are possible if one be a liquid.

E.g., *geruḡa*, to moan.

Only a single consonant can stand in the initial position in a word, unless it be followed by a liquid, then two consonants may begin a word but never more than two.

E.g., *tlan*, head.

No word ever ends with more than one consonant.

CHAPTER II.

ROOTS.

Most words in Kui have clearly marked roots. These express the basic ideas indicated by the words. Then various shades of the general root meaning, and also all grammatical expansions of pluralisation, declension and conjugation, are expressed by the addition of particles and inflexions, and not by any change within the root itself. Kui is therefore an agglutinative language.

1. CLASSIFICATION OF ROOTS.

Roots are of three main groups:—

- (a) Verbal Roots.
- (b) Nominal and Pronominal Roots.
- (c) Adjectival and Adverbial Roots.

Verbal Roots are the most numerous. They are the bases of all the verbs. Most of them, too, have the ability of expressing not only verbal actions but also the substantival ideas indicated by such actions. In this way they become bases for many nouns and some adjectives and adverbs, as well as for verbs.

E.g., *mehpa*, to see, but may also express the idea or fact of 'seeing,' or 'vision.' *gamba*, to increase, and from the same root *gāme*, more, is obtained. *sāra*, to exceed, is also an adverb meaning 'quickly.'

The majority of the other roots are Nominal and Pronominal Roots. From them are formed nouns and personal pronouns, also some adjectives and adverbs and post-positions. The rest of the roots are the bases of a few adjectives and adverbs and post-positions which cannot now be traced to any Verbal or Nominal Roots.

2. ADDITIONS TO ROOTS.

The crude root of a word never stands by itself; some addition is necessary before it can take its place as a part of speech in a sentence or express such relationships with other words as indicate number, person, case, tense, mood, etc. Such additions are suffixed, not prefixed, and are of three kinds:—

- (a) Enunciative Additions.
- (b) Formative Additions.
- (c) Inflexional Additions.

(a) *Enunciative Additions*.—Of all additions to roots these are the simplest. They are just sufficient to enable the roots to be pronounced as separate words, and do not add anything to the meaning or significance of the roots. One of the five short vowels usually serves as enunciative ending.

E.g., *paṇḍa*, to send.
 kēle, sickle.
 vaḍi, stone.
 krāto, hoariness.
 sōra, hill.

In these words the roots are *paṇḍ-*, *kēl-*, *vaḍ-*, *krāt-*, and *sōr-*, and the vowels -a, -e, -i, -o, -u, are enunciative additions.

Sometimes the consonant *j* is used as a support to the enunciating vowel. E.g., -*anju* is a masculine appellative ending of which -*an* is the root and -*ju* the enunciative addition. The enunciative additions even when supported by a consonant often disappear in the course of pluralisation, declension, and conjugation.

(b) *Formative Additions*.—Some roots have a general, wide significance and particular shades of meaning are expressed by consonantal formative additions, which, when attached, form new roots and persist throughout declension and conjugation.

E.g., The root *mū-* has the general significance of "completion." Its Infinitive is formed by the addition -*pa*; *mūpa*, to finish. But another shade of the meaning is expressed by adding -*g* to the general root *mu-*, the Infinitive being formed by the enunciative ending -*a*; the resultant word is *mūga*, to be completed. Again the transitive form of this verb is indicated by a change in the consonantal Formative Addition, not in the root itself, thus:

mūga, becomes *mūpka*, to complete.

Other examples of the use of such Formative Additions may be seen from a consideration of the words formed from the root *kā-*, which has the general significance of "heat."

kānda, to be hot.
kāspa, to make hot.
kamba, to be burned.
kappa, to scorch (only in one idiomatic phrase).
kāga, to warm the body.
kāra, (sun) to be hot.

(c) *Inflexional Additions*.—These comprise all those additions to roots and words that express gender, number and case, tense, mood and person. They will be detailed later in the chapters on Noun, Pronoun and Verb.

The following analysis may serve to illustrate how roots and their additions build up complete words in a sentence:—

eanju nāngi dehane sahtatenju, he beat me sorely.

e	demonstrative base meaning "that."
■	root indicating "masculinity," "man."
l	helping consonant assisting enunciative ending u.
u	enunciative ending.
nā	pronominal root of the first person singular.
ngi	accusative case-ending.
deh	root meaning "much."
a	enunciative ending.
ne	emphatic particle, "even."
sah	verbal root indicating the action of "beating."
ta	transition particle showing that the action of the verb passed over to a first person.
t	past tense particle.
enju	modification of anju indicating third person singular, "he."

3. GENERAL CHARACTERISTICS OF ROOTS.

Generally speaking roots are monosyllabic and unchangeable. That is to say, that when stripped of all such additions as have been mentioned above, words may usually be reduced to a root of one syllable, the vowels and consonants of which do not change in the course of pluralisation, declension, and conjugation.

This general rule is subject to a few exceptions such as the following:—

- (a) Conversion of surd to sonant, already mentioned.
E.g., *kādu*, *leg*. *kāṭka*, *legs*.
- (b) Elision of weak consonant, already mentioned.
E.g., *sōlba*, *to enter*. *sōṭe*, *I entered*.
- (c) Transposition of weak consonant for the sake of euphony.
E.g., *kiru*, *ear*. *kriṭka*, *ears*.
- (d) Occasional shortening of long vowel.
E.g., *kānda*, *to be hot*. *kamba*, *to be burned*.
- (e) Occasional lengthening of short vowel.
E.g., *mliu*, *a reed*. *mlīka*, *reeds*.
 priu, *a roll of string*. *prīnga*, *rolls of string*.
 ṭlau, *a head*. *ṭlāka*, *heads*.

4. ACCENT.

The accent or stress in ■ word generally falls upon the root, no matter what additions are made to it.

- E.g., *kāsa*, *to bite*. (Root *kās-*)
 kāsita, *it bit*.
 kāsinari, *■ thing that bites*.

Usually the stress is slight and the other syllables follow evenly without accentuation. But occasionally in speech the stress is increased

remarkably by the vehemence of the speaker or the necessity of expressing different shades of meaning by the same word.

E.g., *sáhtatenju*, *he beat me*. But if the speaker is very sore about it he will emphasise the first syllable *sáht-*, sometimes in extraordinary fashion.

rōsi, *the day before yesterday, or a day or two ago*. But the first syllable is stressed and lengthened to express '*many days ago*,' so that it might almost be written *rōōsi*.

cf., *ōmba*, *over there*; *ōmba*, *right over there*.

Occasionally the second syllable and not the root is accented in emphatic statements.

E.g., *déhane*, *many*.
 dehāne, *very many*.
 rohona, *always*.
 rohōna, *for ever*.
 dэгitenju, *he — away*.
 degitenju, *he ran for his life*.

CHAPTER III.

NOUNS.

For the purposes of grammar it is convenient to classify Kui nouns thus:—

- (a) Simple: (i) Rational (or Human).
(ii) Non-Rational and Inanimate (or Non-Human).
- (b) Composite: (i) Appellative Nouns.
(ii) Participial Nouns.
(iii) Verbal Derivatives.

This classification is based on the fact that certain nouns are made up by combining the nominal or verbal roots with certain endings that signify in themselves gender and number; the root meaning is neutral until it is particularised by the addition of such endings. These nouns are Composite Nouns. All other nouns are Simple and comprise words that indicate human beings, animals, inanimate objects, and inhabitants of the spirit world.

SECTION I.

SIMPLE NOUNS (GENDER AND NUMBER).

In Kui, all nouns denoting male human beings are exalted into a class by themselves. They only are regarded as masculine, and they alone require a masculine termination in the verb governed by them. Other nouns, female human beings, deities, spirits, non-rational animate beings, and inanimate objects, are grouped together into a non-masculine class. These all require a neuter, or non-masculine termination in the verb they govern.

But there are signs of a slight recognition of a feminine gender as forming a separate section of the other-than-masculine class. For example, the simple nouns denoting female human beings have a somewhat different plural ending (-aka instead of -ka) from the rest of the non-masculine nouns. Also for some composite nouns a distinct ending, -ali, is used to indicate feminine human beings alone. Generally speaking, however, no difference is made between feminine and neuter. Although the terms masculine, feminine, and neuter, will be used hereafter to indicate differences of sex, it must be remembered that there are two genders only—the Exalted or masculine class, and the Subordinate or non-masculine class. The first class includes *only male human beings*, the second, all other beings and objects.

There are only two Numbers in the Kui language, singular and plural, no dual. The singular of all nouns is the simple form of the

noun without any special suffix to denote singularity. Most simple nouns are pluralised by adding to the singular a plural suffix, most composite nouns by a change within the gender suffix. It is a common practice when using words that denote non-rational beings and inanimate objects to let plurality be understood from the context rather than expressed by any change of the singular form.

E.g., *tīni kōḍi vātu*, *three cows came*; *kōḍi* is singular in form but plural in meaning.

1. SEX INDICATION IN SIMPLE NOUNS.

Sex, masculine or feminine, is generally revealed in the meaning of the word itself.

E.g., *āba*, *father*.
aḥa, *mother*.
tali, *hen*.
ṭaḍra, *cock*.
āpo, *son, boy*.
mrau, *daughter*.

But when the difference of sex cannot thus be inferred, certain words expressive of male or female are prefixed to make it clear.

E.g., *mṛeḥa mīḍa*, *male child*.
āsa mīḍa, *female child*.
ṭali krāḍi, *female tiger*.
andra krāḍi, *male tiger*.

[N.B.—*āsa mīḍa* is very commonly used of grown-up women.]

Some common masculine words and their corresponding feminines are given below :—

Masculine.		Feminine.	
<i>āba</i> ,	<i>father</i>	<i>aḥa</i> ,	<i>mother</i>
<i>ṭanji</i> ,	<i>father</i>	<i>ṭaḍi</i> ,	<i>mother</i>
<i>ake</i> ,	<i>grandfather</i>	<i>ata</i> ,	<i>grandmother</i>
<i>prēḍa</i> ,	<i>paternal uncle</i>	<i>pēro</i> ,	<i>paternal aunt</i>
<i>māma</i> ,	<i>maternal uncle</i>	<i>ama</i> ,	<i>maternal aunt</i>
<i>dāda</i> ,	<i>elder brother</i>	<i>bāl</i> ,	<i>elder sister</i>
<i>ambesa</i> ,	<i>younger brother</i>	<i>angi</i> ,	<i>younger sister</i>
<i>tambesa</i> ,	<i>younger brother</i>	<i>tangi</i> ,	<i>younger sister</i>
<i>jāma</i> ,	<i>husband</i>	<i>kuṛa</i> ,	<i>wife</i>
<i>pōra</i> ,	<i>male buffalo</i>	<i>krāi</i> ,	<i>female buffalo</i>
<i>boka</i> ,	<i>male goat</i>	<i>krāi</i> ,	<i>female goat</i>
<i>damṛa</i> ,	<i>steer</i>	<i>kaluṛi</i> ,	<i>heifer</i>

2. PLURALISATION OF SIMPLE NOUNS.

(a) Rational Beings.

The plural of *Masculine* words is formed by adding *-ru* to the singular form without any elision of the final enunciating vowel, though sometimes final *-i* is changed to *-e*.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	āba, father	ābaru
	dāda, elder brother	dādaru
	āpo, son	āporu
	ake, grandfather	akeru
	tanji, father	tanjeru

Exceptions :—

	<i>Singular.</i>	<i>Plural.</i>
	ambesa, younger brother	ambesaka
	tambesa, younger brother	tambesaka
	akenja, grandfather	{ akenjaka or akenjanga
	torenja, friend	{ torenjaka or torenjanga

The plural of *Feminine* words is formed by adding *-ska* to the singular form without any elision of the final enunciating vowel.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	aja, mother	ajaska
	āsa, woman	āsaska
	angi, younger sister	angiska
	bāi, elder sister	bāiska
	mrau, daughter	mrauska

Often the plural suffix *-ska* is lengthened to *-saka*.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	aja, mother	ajasaka.

(b) *Non-Rational Beings and Inanimate Objects.*

The plural of these *Neuter* words is formed by adding *-ka*, its sonant form *-ga*, or its nasalized form *-nga*, to the singular. Many variations are occasioned by this addition and they may best be considered by dividing the nouns into five classes according to their final vowels.

CLASS A.—*Nouns ending in -u.*

The plural suffix *-ka* is added to the root of the noun, that is, the singular form less the enunciative ending *-u*.

E.g.,	<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
	kōru, buffalo	kōr-	kōrka
	mliu, reed	mli-	mlika
	prīu, insect	prī-	prīka
	sāpu, thorn	sāp-	sāpka
	sīru, root	sīr-	sīrka
	sōru, hill	sōr-	sōrka

<i>Singular.</i>		<i>Root.</i>	<i>Plural.</i>
srāsu, snake		srās-	srāska
tāru, ant		tār-	tārka
tlau, head		tla-	tlāka
tūto, stomach		tūt-	tūtka
kaju, hand		ka-	kaka
mrahnu, tree		mrah-	mrahka
prēnu, bone		prē-	prēka

[N.B.—In the last three words of the above list, an assisting consonant (j or n) is inserted to prevent hiatus in the singular. This, together with the final enunciating vowel, is dropped before the addition of the plural suffix.]

Exceptions :—

<i>Singular.</i>		<i>Root.</i>	<i>Plural.</i>
āku, leaf		āk-	āka
kiru, ear		kir-	krika
ḍabu, money		ḍab-	ḍabungā

[N.B.—sidru, water, always governs a plural verb, but has no plural form.

E.g., sidru manu, there is water.]

When the root of the noun ends in a strong sonant consonant, a nasal or a vowel, certain euphonic changes take place either in the root ending or in the plural suffix. These are as follows :—

(a) Sonant is changed to surd before -ka.

E.g.,	<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
nāju, village		nāj-	nāska
kāḍu, foot		kāḍ-	kātka
gōbu, branch of a bush		gōb-	gōpka

(b) Nasal of nasalized sonant disappears with the conversion of sonant to surd.

E.g.,	<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
glūnju, puddle		glūnj-	glūska
kūndu, fungus		kūnd-	kūtka
sōmbu, teak		sōmb-	sōpka

Exceptions :—

srāngu, breast	srāng-	srākaka
vanju, finger	vanj-	vaskaka
ḍunḍu, large ant	ḍunḍ-	ḍunḍuka
kāḍru, tear	kāḍr-	kāḍruka

[N.B.—dīmbu, white-ant, always governs a singular verb even when plural itself, but it has no plural form.

E.g., dīmbu niksa mane, the white-ants have come up.]

(c) **-ka** is changed to **-ga** after root ending in nasal.

E.g.,	Singular.	Root.	Plural.
	kanu, eye	kan-	kanga
	mīnu, fish	mīn-	mīnga
	pēnu, flea	pēn-	pēnga
	tūnu, log	tūn-	tūnga

[N.B.—The **-ng** in the plural of these words is not a nasalization of **k** as in the words of the next division (d). The **g** here is the sonant of the plural suffix **k** attracted by the nasal root ending, but not nasalized: **g** is therefore pronounced separately from the **n** or **ṇ**. The **n** or **ṇ** is first given its full value and then followed by **■** unmodified **g**. The nasalized **k** (**ng**) in the following division (d) is pronounced like **-ng** in 'song.' The **n** and **g** coalesce **■** as to form **■** consonant (though the defective Roman script necessitates the writing of two) or a nasal modification of the guttural sound. In some districts the **-ka** added to **■** nasal root is not changed to its sonant **-ga**.

E.g.,	Singular.	Plural.
	kanu	kanka (Phulbanī)
	mīnu	mīnka (do.)]

(d) **-ka** is nasalized to **-nga** after root ending in a vowel.

E.g.,	Singular.	Root.	Plural.
	kāu, fruit	kā-	kānga
	krāu, hole	krā-	krānga
	mrāu, eel	mrā-	mrānga
	piu, lump	pi-	pinga
	prāu, grain of rice	prā-	prānga
	priu, roll of string	pri-	prīnga
	māju, elk	mā-	mānga
	pūju, flower	pū-	pūnga
	ūju, flesh	ū-	ūnga

[N.B.—The **j** of **māju**, **pūju**, and **ūju**, is inserted to prevent hiatus and so disappears in the plural.]

Exceptions:—

Singular.	Root.	Plural.
mliu, reed	mli-	mlika
priu, insect	pri-	prika
tlau, head	tlā-	tlāka
kaju, hand	ka-	kaka
prēnu, bone	prē-	prēka

[N.B.—The short vowel in the root of the singular of the following words is lengthened in the plural (see Chap. II, 3):—

Singular.	Plural.
mliu, reed	mlika
priu, roll of string	prīnga
tlau, head	tlāka.]

CLASS B.—Nouns ending in -a :

The plural suffix is nasalized to -nga and added to the singular form of the noun, that is, the root plus the enunciative ending -a.

E.g.,	Singular.	Plural.
	bōga, <i>basket</i>	bōganga
	ḍēga, <i>branch</i>	ḍēganga
	ḍūra, <i>rod</i>	ḍūranga
	keta, <i>wet field</i>	ketanga
	koba, <i>post</i>	kobanga
	ōḍa, <i>goat</i>	ōḍanga
	siṇḍa, <i>cloth</i>	siṇḍanga

Exceptions :—

mīḍa, <i>child</i>	mīḍaka
sīta, <i>date bush</i>	sītaka
ṭaḍra, <i>cock</i>	ṭaḍraka
viā, <i>thatch</i>	viaka

CLASS C.—Nouns ending in -i :

When the noun without the final enunciative -i is monosyllabic, then the plural suffix is nasalized to -nga and added to the singular form.

E.g.,	Singular.	Plural.
	būri, <i>hair</i>	būringa
	ḍaki, <i>chest</i>	ḍakinga
	dirdi, <i>web</i>	dirdinga
	ḍōṇḍi, <i>pumpkin</i>	ḍōṇḍinga
	gunji, <i>owl</i>	gunjinga
	kōḍi, <i>cow</i>	kōḍinga
	krāḍi, <i>tiger</i>	krāḍinga
	oli, <i>bear</i>	olinga
	ṭangi, <i>—</i>	ṭanginga
	ṭeki, <i>pot</i>	ṭekinga
	ṭoi, <i>—</i>	ṭoinga
	vaḍi, <i>—</i>	vaḍinga

Exceptions :—

oḍri, <i>rai</i>	oḍrika
tāri, <i>plantain</i>	tārika

When the noun without the final enunciative -i has more than one syllable, the plural suffix -ka is added to the singular form, final -i being changed to -a.

E.g.,	Singular.	Plural.
	deoli, <i>spit</i>	deolaka
	ḍiperi, <i>loin cloth</i>	ḍiperaka
	ḍreonji, <i>tail</i>	ḍreonjaka
	joeli, <i>maize</i>	joelaka
	juēli, <i>yoke</i>	juēlaka

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<i>kurari, axe</i>	<i>kuraraka</i>
	<i>mungeli, nose</i>	<i>mungelaka</i>
	<i>nangeli, plough</i>	<i>nangelaka</i>
	<i>pikuri, hoof</i>	<i>pikuraka</i>
	<i>nakuri, dog</i>	<i>nakuraka</i>
	<i>nahori, dog</i>	<i>nahoraka</i>
	<i>taquri, umbrella</i>	<i>taquraka</i>

[N.B.—Sometimes instead of the final vowel *-i* of these words being changed to *-a* it is elided.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<i>nakuri, a dog</i>	<i>nakurka.</i>

Exceptions :—

<i>Singular.</i>	<i>Plural.</i>
<i>nahori, dog</i>	<i>nahka</i> (sometimes)
<i>pideri, spirit of the dead</i>	<i>pideranga</i>
<i>sikali, chain</i>	<i>sikalanga</i>
<i>biheni, seed</i>	<i>bihenanga</i>

CLASS D.—Nouns ending in *-e* :

The few nouns in this class all form their plurals by adding *-ka* to the singular.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<i>ganje, bag</i>	<i>ganjeka</i>
	<i>janje, king crow</i>	<i>janjeka</i>
	<i>kele, sickle</i>	<i>keleka</i>
	<i>kure, knife</i>	<i>kureka</i>
	<i>pote, necklace</i>	<i>poteka</i>
	<i>sine, razor</i>	<i>sineka</i>

CLASS E.—Nouns ending in *-o* :

Sometimes *-ka* is added to the singular and sometimes *-nga*. There are but few nouns in this class.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<i>biko, early paddy</i>	<i>bikoka</i>
	<i>kato, spade</i>	<i>katoka</i>
	<i>sofro, black ant</i>	<i>sofroka</i>
	<i>depo, cough</i>	<i>depoka</i>
	<i>garo, hole</i>	<i>garonga</i>
	<i>joto, animal</i>	<i>jotonganga</i>
	<i>modo, flower bud</i>	<i>modonga</i>
	<i>mogo, shoot</i>	<i>mogonga</i>
	<i>sojo, ornament</i>	<i>sojonga</i>

SECTION II. COMPOSITE NOUNS.

The roots from which Composite Nouns are formed are general in significance and devoid of any indication of gender and number. Their meaning is completed by the addition of suffixes which contain the idea of gender and number within themselves, and the nouns thus constituted cease to be general and abstract and become particular and concrete.

E.g., The root *mreh-* signifies 'human being'; when the masculine singular suffix is added, the noun *mrehenju* is formed which means 'man.'

The gender and number suffixes are Masculine, Feminine and Neuter, Singular and Plural, and are as follows:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-enju -anju	-enga -aru
Feminine:	-ali -eri -ari	-aliska -eriska -ai
Neuter:	-ari -eri -eri -ori -oli	-ai -eraka -eraka -oraka -olaka

The mode of their addition will be shown by considering in order the three groups of Composite Nouns, namely, Appellative Nouns, Participial Nouns and Verbal Derivatives.

1. APPELLATIVE NOUNS: CLASS (a).

In this class are included nouns that are formed from roots generally used as nouns. These nouns all denote names of rational beings and so are only Masculine and Feminine, and never Neuter.

The suffixes used are:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-enju	-enga
Feminine:	-ali -eri	-aliska -eriska

They are usually added directly to the root thus:—

E.g., Root *mreh-*, human being.

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	<i>mrehenju</i> , man	<i>mrehenga</i>
Feminine:	<i>mrehali</i> , woman	<i>mrehaliska</i>

Other common Appellative Nouns of this class are as follows. Certain irregularities will be noted :—

		<i>Singular.</i>	<i>Plural.</i>
Mas.	mrigenju,	<i>cousin</i>	mrigenga
Fem.	mrigali,	<i>cousin</i>	mrigaliska
Mas.	tōrenju,	<i>friend</i>	tōrēnga
Fem.	tōrali,	<i>friend</i>	tōraliska
Mas.	kūenju,	<i>Kond man</i>	kūinga
Fem.	kūali,	<i>Kond woman</i>	kūaliska
Mas.	domenju,	<i>Pano man</i>	domēnga
Fem.	domali,	<i>Pano woman</i>	domaliska
Mas.	gahenju,	<i>sweeper</i>	gahinga
Fem.	gahali,	<i>sweeper</i>	gahaliska
Mas.	potārenju,	<i>Mohammedan</i>	potārānga
Fem.	potāreṛi,	<i>Mohammedan</i>	potārēriska
Mas.	saheborenju,	<i>Englishman</i>	sahebōrēnga
Fem.	saheboreṛi,	<i>Englishwoman</i>	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> sahebōrēriska or sahebōriska </div> </div>
Mas.	Bōtidēnju,	<i>man of Botingia</i>	Bōtidēnga
Fem.	Bōtidēṛi,	<i>woman of Botingia</i>	Bōtidēriska
Mas.	tanji potādenju,	<i>father-in-law</i>	tanji potka
Fem.	[ṭaḍi bōra,	<i>mother-in-law</i>	ṭaḍi bōrasaka]
Mas.	mrīenju,	<i>son</i>	mrīka
Fem.	[mrāu,	<i>daughter</i>	mrauska]

[N.B.—A few Masculine and Feminine Appellative Nouns are formed by adding *-era* or *-ora* (Mas.) and *-eri* or *-ori* (Fem.) to a root.

- E.g., **brūkera** (Phulbani word), *a blind man.*
brūkēri (do.), *a blind woman.*
prēkora, *an adulterer or thief.*
prēkōri, *an adulteress or thief.*
ahpora, *a procurer.*
ahpori, *a procuress.*

The plural suffixes are :—

Masculine : **-erānga, -orānga**

Feminine : **-ēriska, -oriska.]**

2. APPELLATIVE NOUNS: CLASS (b).

In this class are included nouns that are formed from roots generally used as adjectives. These nouns may denote Rational Beings, Non-Rational Beings or Inanimate Objects, and the gender and number suffixes used, are :—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-anju	-aru
Feminine:	-ari	-ai
Neuter:	-ari	-ai

They are added immediately to the roots thus:—

E.g., Root *neg-*, *good*.

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	<i>neganju</i> , <i>good man</i>	<i>negaru</i>
Feminine:	<i>negari</i> , <i>good woman</i>	<i>negai</i>
Neuter:	<i>negari</i> , <i>good thing</i>	<i>negai</i>

Appellative nouns of this class may be formed from the following and other roots, the suffixes being added quite regularly as above:—

<i>neg-</i> ,	<i>good.</i>
<i>ḡer-</i> ,	<i>great.</i>
<i>kog-</i> ,	<i>small.</i>
<i>prād-</i> ,	<i>old.</i>
<i>bēg-</i> ,	<i>different.</i>

The root *gaṭ-*, probably borrowed from the Oriya word *gotie*, *one*, has come into general use in Kui. Compounded with the gender and number suffixes as above, it is used with other nouns and with verbal infinitives, thus:—

E.g.,	<i>kōpa gaṭanju</i> (lit. <i>a herding one</i>),	<i>a herdsman.</i>
	<i>lḡu dēspa gaṭanju</i> (lit. <i>a house raising one</i>),	<i>= builder.</i>
	<i>diba gaṭari</i> (lit. <i>= quarrelsome one</i>),	<i>= shrew.</i>

3. PARTICIPIAL NOUNS.

In the Kui language there are no Relative Pronouns. This lack is supplied by the use of verbal forms which are usually called Relative Participles. From these, nouns may be formed by the addition of gender and number suffixes.

E.g., *sāja masi*, is the pluperfect relative participle of *sāva*, *to die*, and signifies '*the had died*' (something or other), its meaning being incomplete. With the addition of the masculine singular suffix, it becomes *sāja masanju* (lit. *the had died man*), *the man who had died*.

The suffixes for these nouns are:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-anju	-aru
Feminine:	-ari	-ai
Neuter:	-ari	-ai

They are added to the root of the Relative Participle, i.e. to the Participle less the final enunciative *-i*. So that, for example, the complete list of Participial Nouns formed from the Relative Participle of *vāva*, *to come*, is as follows:—

	<i>Participle.</i>		<i>Singular.</i>	<i>Plural.</i>
Fut.	vāni.	Masc.	vānanju	vānaru
		Fem. & Neut.	vānari	vānai
Past.	vāti.	Masc.	vātanju	vātaru
		Fem. & Neut.	vātari	vātai
Pres.	vāi manī.	Masc.	vāi mananju	vāi manaru
		Fem. & Neut.	vāi manari	vāi manai
Imperf.	vāi masi.	Masc.	vāi masanju	vāi masaru
		Fem. & Neut.	vāi masari	vāi masai
Perf.	vāja maui.	Masc.	vāja mananju	vāja manaru
		Fem. & Neut.	vāja manari	vāja manai
Pluperf.	vāja masi.	Masc.	vāja masanju	vāja masaru
		Fem. & Neut.	vāja masari	vāja masai

The meanings of these nouns may be gathered from the following equivalents:—

vānanju,	the man who will come.
vātanju,	the man who came.
vāi mananju,	the man who is coming.
vāi masanju,	the man who was coming.
vāja mananju,	the man who has come.
vāja masanju,	the man who had come.

All other Participial Nouns follow this type quite regularly.

[N.B.—A common alternative for the Masculine Plural Appellative suffix **-aru** is **-aka**.

E.g., gataka, vāja manaka, etc.

It is often used with the Participial Nouns.]

4. VERBAL DERIVATIVES.

From some verbal roots neuter nouns denoting concrete objects formed by the addition of neuter singular and plural suffixes.

These suffixes are:—

<i>Singular.</i>	<i>Plural.</i>
-eri	-eraka
-epi	-eraka
-ori	-oraka
-ori	-oraka
-oli	-olaka

And the following are common nouns of this class :—

VERBAL ROOT.	VERBAL DERIVATIVE NOUN.		
	<i>Singular.</i>	<i>Plural.</i>	
pang-, <i>to split.</i>	pangeṛi, <i>plank</i>	pangeṛaka	
kis-, <i>to pinch.</i>	kiseṛi, <i>earring</i>	kiseṛaka	
kō-, <i>to reap.</i>	kōeṛi, <i>harvest</i>		
sī-, <i>to give.</i>	sīpoṛi, <i>ladle</i>	sīpoṛaka	
dēs-, <i>to raise.</i>	dēspori, <i>lift</i>	dēsporaka	
drung-, <i>to swing.</i>	drungoli, <i>swing</i>	drungolaka	

SECTION III.

CASE FORMATION.

It is probable that originally all case relations were expressed by separate auxiliary words placed after the noun or pronoun qualified. And this practice to some extent still obtains, a number of ■■■ being denoted by auxiliary words or postpositions which were at one time independent nouns. But four cases are now expressed by short inflexions added to the noun or pronoun, and incorporated in the word. Though these inflexional additions cannot be traced to any extant words they are doubtless the remains of some auxiliary words used in the past.

In showing how the various cases are made up it will be necessary to consider each one separately.

1. NOMINATIVE.

The Nominative is the simplest complete form of the noun. It is uninflected, that is, it is the root plus formative or enunciative additions, but has no special case-ending.

2. INFLEXIONAL BASE.

With some nouns the oblique cases are formed by adding the case suffixes and postpositions immediately to the nominative or uninflected form of the word. But with the majority of nouns, before the case signs are suffixed the nominative is modified by the addition of a small particle which may be called the *inflexional increment*. The inclusion of this particle creates a base for inflexion which persists throughout the declension of the word and to this base are joined the case suffixes and postpositions.

The Inflexional Increment is sometimes -i, and sometimes -ni, while for some neuter nouns it is modified to -a.

The method of its incorporation will be set forth in detail later.

3. OBLIQUE CASES.

The following four oblique cases are formed by the addition of case suffixes :—

- (a) *Genitive*: In all nouns the genitive is the same as the Inflectional Base.
- (b) *Accusative*: This case is formed by adding -i to the Inflectional Base. Sometimes for Neuter Nouns and occasionally for Masculine and Feminine Nouns the postposition *tini* is used.
- (c) *Dative*: This case is formed by adding -ki to the Inflectional Base.
- (d) *Associative*: This case is formed by adding -ke to the Inflectional Base. It is called Associative because it expresses the idea of "association with" or "in company with."

4. ABLATIVE.

The various shades of case relationship usually expressed by the Ablative in some other languages are in Kui indicated by many postpositions placed after the Inflectional Base of the noun they qualify. These postpositions may be grouped as follows according to the general idea that they indicate:—

(a) *Location*:—

-to,	at, at the house of, with.
-ndo,	at, at the place of.
tani,	in, on, at.
bahta,	in the place of, in the presence of.
sōri,	near.
sōriṭi,	near.
nēḍe,	on the ground, underneath
lai,	below, inside, in.
kui,	above, upon.
mio,	above.
sendo,	above, in the sky.
made,	in the midst of, in the middle of.

(b) *Motion*:—

-ki,	motion to (used with places, positions and objects).
-ṭi,	motion from (used with places, positions and objects).
tangi,	motion to (used with Non-Rational nouns).
rai,	motion from (used with Non-Rational nouns).
bahtangi,	motion to (used with Rational nouns).
bahtarai,	motion from (used with Rational nouns).
nēḍeki,	to the ground.
nēḍeṭi,	from the ground.
laiki,	to the inside, to below.
laiṭi,	from the inside, from below.
kuiki,	to above.
kuiṭi,	from above.
sendoki,	to above.
sendoṭi,	from above.

mioki,	<i>to the place above.</i>
mioṭi,	<i>from the place above.</i>
saiki,	<i>to the place below.</i>
saiṭi,	<i>from the place below.</i>
-toki,	<i>to the place of, to the house of.</i>
-nḍoki,	<i>to the place of.</i>

(a) *Association:—*

tangi,	<i>for the purpose of, in order to.</i>
tingi,	<i>for the purpose of, on account of, because of.</i>
tiki,	<i>for the purpose of, on account of.</i>
bāga,	<i>because of, ■ account of.</i>
gēlu (or sēlu),	<i>on behalf of.</i>
dehingi,	<i>like unto.</i>
rohe,	<i>together with.</i>
rai,	<i>by means of, with (instrumental).</i>

SECTION IV.

DECLENSIONS.

The variations that occur in the case suffixes follow the line of the genders, so that it will be convenient to set forth three declensions, one each for Masculine, Feminine and Neuter Nouns. Masculine and Feminine Nouns being those that indicate Human Beings and Neuter Nouns comprising ■ those that indicate Non-Human Beings and Objects. The case suffixes for plural nouns are the same as those used for their corresponding singulars.

As the Genitive Case is in nouns always the same as the Inflectional Base, only the former and not the latter will be shown in the paradigms. And as it is unnecessary to repeat all the postpositions for the Ablative, that case will always be represented by the Inflectional Base followed by the sign +, which indicates that some one or other of the postpositions may be used as required.

1. FIRST DECLENSION: MASCULINE NOUNS.

(a) *Simple Nouns.*Type: āba, *father.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative: ■	ba, <i>father</i>	ābaru, <i>fathers.</i>
Genitive: ■	āba, <i>of father</i>	ābari, <i>of fathers.</i>
Accusative: ■	ābai, <i>father</i>	ābarii <i>fathers.</i>
Dative: ■	ābaki, <i>to father</i>	ābariki, <i>to fathers.</i>
Associative: ■	ābake, <i>with father</i>	ābarike, <i>with fathers.</i>
Ablative: ■	āba +	ābari +

[N.B.—The English equivalents for all declensions can be gathered from the above and will not be given hereafter.]

(b) *Appellative Nouns: Class (a).*Type: **mrehenju**, a man.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	mrehenju	mrehenga
Genitive:	mreheni	mrehengani
Accusative:	mrehenii	mrehenganii
Dative:	mreheniki	mrehenganiki
Associative:	mrehenike	mrehenganike
Ablative:	mreheni +	mrehengani +

(c) *Appellative Nouns: Class (b).*Type: **neganju**, a good man.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	neganju	negaru
Genitive:	negani	negari
Accusative:	neganii	negarii
Dative:	neganiki	negariki
Associative:	neganike	negarike
Ablative:	negani +	negari +

(d) *Participial Nouns.*Type: **vānanju**, the man who will come.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	vānanju	vānaru
Genitive:	vānani	vānari
Accusative:	vānanii	vānarii
Dative:	vānaniki	vānariki
Associative:	vānanike	vānarike
Ablative:	vānani +	vānari +

II. SECOND DECLENSION: FEMININE NOUNS.

In the Dative and Associative Cases of Feminine Nouns the final -i of the Inflectional Base is elided and the case suffixes become -gi and -ge after the nasal.

(a) *Simple Nouns.*Type: **aja**, mother.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	aja	ajaska
Genitive:	ajani	ajaskani
Accusative:	ajanii	ajaskanii
Dative:	ajangi	ajaskangi
Associative:	ajange	ajaskange
Ablative:	ajani +	ajaskani +

(b) *Appellative Nouns : Class (a).*Type: **mṛehali**, a woman.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	mṛehali	mṛehaliska
Genitive :	mṛehalini	mṛehaliskani
Accusative :	mṛehalinii	mṛehaliskanti
Dative :	mṛehalingi	mṛehaliskangi
Associative :	mṛehalinge	mṛehaliskange
Ablative :	mṛehalini +	mṛehaliskani +

(c) *Appellative Nouns : Class (b).*Type: **negari**, a good woman.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	negari	negai
Genitive :	negarini	negaskani
Accusative :	negarini	negaskanti
Dative :	negaringi	negaskangi
Associative :	negaringe	negaskange
Ablative :	negarini +	negaskani +

(d) *Participial Nouns.*Type: **vānari**, the woman who will come.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	vānari	vānai
Genitive :	vānarini	vānaskani
Accusative :	vānarini	vānaskanti
Dative :	vānaringi	vānaskangi
Associative :	vānaringe	vānaskange
Ablative :	vānarini +	vānaskani +

[N.B.—In the Oblique Cases of Feminine Plurals the -k- is often omitted from the Inflectional Base. E.g., **ajasanii**, instead of **ajaskanti**.]

3. THIRD DECLENSION: NEUTER NOUNS.

The declension of neuter nouns is defective, case suffixes being scarcely used at all, and the Associative Case finding no expression. For the Accusative of Simple Nouns and Verbal Derivatives the postposition **tini** may be used, though often the case sign is omitted and the accusative inferred from the context. The Dative Case is usually expressed by the postposition **tingi**.

(a) *Simple Nouns.*Type: **kōru**, buffalo.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	kōru	kōrka
Genitive:	kōru	kōrka
Accusative:	kōru tini	kōrka tini
Dative:	kōru tingi	kōrka tingi
Ablative:	kōru +	kōrka +

Sometimes neuter plurals that end in *-nga* are declined like masculine nouns.

Type: *kōḍinga*, cows.

	<i>Plural.</i>
Nominative:	kōḍinga
Genitive:	kōḍingani
Accusative:	kōḍingani
Dative:	kōḍinganiki
Ablative:	kōḍingani +

But as the plural of neuter nouns is often expressed by the singular this full declension is rarely used.

A Locative Case of neuter plurals is sometimes expressed by the addition of the postposition *tani* contracted to *-ni*. The following are a few common examples:—

<i>kāṭkani</i> ,	<i>at the feet of.</i>
<i>kangani</i> ,	<i>in the sight of.</i>
<i>sōrkani</i> ,	<i>on the hills.</i>
<i>ketangani</i> ,	<i>in the wet fields.</i>

The postposition *-ngo* is occasionally used in the same sense, and *-ki* or *-ti* may be added to express motion to and from.

E.g.,	<i>ketangango</i> ,	<i>in the wet fields.</i>
	<i>ketangandoki</i> ,	<i>to the wet fields.</i>

And to a few words in the singular merely the letter *-a* is added to express the locative.

E.g.,	<i>paḥeria</i> ,	<i>on the road, by the way.</i>
	<i>kambōria</i> ,	<i>in the forest.</i>

(b) *Appellative Nouns: Class (b).*

Type: *negari*, a good thing.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	negari	negai
Genitive:	negara	negaa
Accusative:	negara	negaa
Dative:	negara tingi	negaa tingi
Ablative:	negara +	negaa +

(c) *Participial Nouns.*

Type: *vānari*, the thing that will come.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	vānari	vānai
Genitive :	vānara	vānaa
Accusative :	vānara	vānaa
Dative :	vānara tingi	vānaa tingi
Ablative :	vānara +	vānaa +

(d) *Verbal Derivatives.*

Type : pangeri, a plank.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	pangeri	pangeraka
Genitive :	pangeri	pangeraka
Accusative :	pangeri tini	pangeraka tini
Dative :	pangeri tingi	pangeraka tingi
Ablative :	pangeri +	pangeraka +

Synopsis of Representative Nominatives and Corresponding Inflectional Bases.

NOMINATIVES.	INFLECTIONAL BASES.	
<i>First Declension.</i>	<i>Singular.</i>	<i>Plural.</i>
āba	āba	ābari
mrehenju	mreheni	mrehengani
neganju	negani	negari
vānanju	vānani	vānari
<i>Second Declension.</i>		
aja	ajani	ajaskani
mrehali	mrehalini	mrehaliskani
negari	negarini	negaskani
vānari	vānarini	vānaskani
<i>Third Declension.</i>		
kōru	kōru	kōrka
kōḍi	kōḍi	(kōḍingani)
negari	negara	negaa
vānari	vānara	vānaa
pangeri	pangeri	pangeraka

4. *DECLENSION OF PROPER NAMES.*

Masculine and Feminine Proper Names are declined in the same way but a type of each is given.

Masculine.—Type : Dāsu.

Nominative :	Dāsu
Genitive :	Dāsu
Accusative :	Dāsui
Dative :	Dāsuiki

Associative: **Dāsuke**
 Ablative: **Dāsu +**

Feminine.—Type: **Pūpa**.

Nominative: **Pūpa**
 Genitive: **Pūpa**
 Accusative: **Pūpai**
 Dative: **Pūpaki**
 Associative: **Pūpake**
 Ablative: **Pūpa +**

5. VOCATIVES.

The Vocative in Kui is not properly a case but rather an emphasised form of address in which the second person is indicated as distinct from his fellows. It is expressed by attaching to the noun modified forms of the Second Personal Pronouns *inu* and *iru*. These modified endings are Singular **-i** (*nu* having fallen out) and Plural **-eru**, and they are assisted by prefixing to them **-r** or **-ḍ**, so that the full Vocative suffixes become

Singular: **-ṛi** or **-ḍi**;
 Plural: **-teru** or **-ḍeru**.

A noun in the Vocative is often, but not always, preceded by the exclamation "o" or "e."

E.g., **ō ābati**, *o father*.

The method of attaching the Vocatives to the various nouns is as follows:—

(a) Simple Nouns.

Vocatives are added to the Inflectional Base, the final **-i** of the feminine singular and plural bases being elided and the vocative endings becoming **-ḍi** and **-ḍeru** after the nasal.

(b) Appellative Nouns: Class (a).

Vocatives are added to the Inflectional Base, the final **-i** of the masculine plural base and the feminine singular and plural bases being elided and the vocative endings becoming **-ḍi** and **-ḍeru** after the nasal.

(c) Appellative Nouns: Class (b), and Participial Nouns.

Vocatives are added to the root of the word plus **-a** for all genders and numbers.

Synopsis of Representative Nominatives and Corresponding Vocatives.

NOMINATIVES.	VOCATIVES.	
<i>First Declension.</i>	<i>Singular.</i>	<i>Plural.</i>
ḍāḍa	ḍāḍati	ḍāḍateru
mṛehenḍu	mṛeheniti	mṛehenganderu

<i>First Declension.</i>	<i>Singular.</i>	<i>Plural.</i>
neganjo vānanjo	negati vānati	negateru vānateru
<i>Second Declension.</i>		
aja mṛehali negari vānari	ajanḍi mṛehalinḍi negati vānati	ajasanderu mṛehalisanderu negateru vānateru
<i>Third Declension.</i>		
kōru negari vānari	kōruti negati vānati	............

The vocatives of all nouns may be gathered from the above, the representative nouns given being types of their several classes. But the following irregular vocative forms are to be noted :—

	<i>Singular.</i>	<i>Plural.</i>
āba, <i>father.</i>	ābati	ābaganderu
ambesa, <i>younger brother.</i>	ambesati	ambesanderu
miḍa, <i>child.</i>	miḍati or miḍanḍi	mi ḍakanderu

The vocatives of neuter nouns are rarely used, and then only when the non-rational object is regarded as rational for the time being.

E.g., *ō krāḍiti, o tiger.*

6. USE OF CASES.

(a) The *Nominative Case* is used for the subject of a sentence or clause.

E.g., *miḍaka grāmbal maneru,*
the CHILDREN are learning.

(b) The *Accusative Case* is used for the direct object of a verb.

E.g., *tanji tāra mṛienī sahtenju,*
the father thrashed his son.
veska gaṭanju mrahnū tini katitenju,
the woodman cut down THE [redacted]

(c) The *Genitive Case* indicates "possession."

E.g., *ēri vāja manani taṅgi,*
that is the axe of THE MAN WHO HAS COME.

It is sometimes used as an Adjective.

E.g., *mṛeheni ēlu,*
the mind of man = human understanding.
pēnu vespa,
the word of God = divine message.

(d) The *Dative Case* is used for the indirect object of the verb *siva*, to give.

E.g. *neganju pān anakariki sinenju,*
a good man will give TO THE POOR.
kōḍi tīngi tinba simu,
give food TO THE COW.

The *Accusative Case*, and not the *Dative*, expresses the indirect object after some verbs that would take the *Dative* in English: *vespa*, to speak; *inba*, to say; *tōnja*, to appear to; *tōspa*, to show; *bargi siva*, to give a command.

E.g. *ānu ēra māi ajanii tōste,*
I showed that TO MOTHER.
mī mīḍakanii vesdu,
speak to your CHILDREN.
ānu eanī bargi site,
I gave HIM a command.

(e) The *Associative Case* indicates "with," when that word means "in company with" and not when it means "by means of."

E.g. *taḍisaka maruskange sasu,*
the mothers went WITH THE DAUGHTERS.

(f) The *Vocative Case* is an exclamation and expresses a mode of address.

E.g. *ō mṛehenitī, inu vāmu,*
o man, you come.

(g) All other cases are expressed by the *Ablative Postpositions*.

Certain of these postpositions are used only with *Rational Nouns*, and others only with *Non-Rational Nouns*. Others again may be used with either.

Postpositions used only with Rational Nouns are :—

-to, bahta, bahtangi, bahtarai.

Postpositions used only with Non-Rational Nouns :—

-ndo, tani, nēḍe, -ki, -ṭi, tangi, rai, nēḍeki, nēḍeṭi, tīngi, tiki.

Postpositions used with either Rational or Non-Rational Nouns :—

sōri, sōṛiṭi, lai, kui, senḍo, made, laiḱi, laiṭi, kuiḱi, kuiṭi, senḍoki, senḍoṭi, -toki, saiki, bāga, ḍehingi, rohe, gēlu (or sēlu).

CHAPTER IV.

ADJECTIVES AND NUMERALS.

SECTION I.

ADJECTIVES.

There are comparatively few words in Kui used exclusively as Adjectives. Most adjectival expressions are made by setting nouns and verbal forms in apposition to other nouns that they qualify and so using them as adjectives for the time being. Such words take the adjectival position, that is, they precede the nouns qualified; but they are not altered in any way that would indicate gender, number and case. Adjectives, therefore, do not "agree" with the nouns they qualify.

I. FORMATION OF ADJECTIVES.

Adjectival expressions may be formed from Nouns, Verbs and other words as the following examples will show:—

(a) *Nouns* used as adjectives.

E.g., *vaḍi vīra*, *stony earth*.
mṛha mūḍa, *male child*.

Nouns used in the genitive case often become adjectives in effect.

E.g., *lāveni ḍeli*, *youthful days*.

(b) *Infinitives* used as adjectives.

E.g., *uṇba sidru*, *drinking water*.

(c) *Relative Participles* used adjectivally.

E.g., *val mani krāḍi*,
(lit., *the is-coming tiger*),
the tiger that is coming.

These participles being verbal forms may be governed by a subject or may govern an object.

E.g., *paḍi tinḍa masi krāḍi*,
the panther that had eaten the pig.

(d) The *Auxiliary Word gaṭi* (from Oriya *goti*) assists nouns to become adjectives in effect.

E.g., *ḍāṭa gaṭi veju*, *hard wood*.
ślu gaṭi ḍāḍa, *wise goat*.

- (e) A few other words used mainly as adjectives. Some of these are :—

deri,	large.
kogi,	small.
kogeri,	small.
negi,	good.
prāḍi,	old.
pūni,	new.

E.g., kogeri iḍu, a small house.

Sometimes even such words may be traced to verbal or nominal roots; E.g., kogi is of the same root as the verb kōga, to be smaller, and negi is a noun in the clause, negi gitenju (lit., he did good), he did well.

2. COMPARISON OF ADJECTIVES.

Comparison of Adjectives is not effected by adding Comparative and Superlative suffixes to the positive form, but the following methods are employed :—

- (a) Emphasizing the adjective compared by an inflexion or stress of the voice or by repetition.

E.g., ēri kōgeri iḍu,
this is ■ VERY SMALL house.
īri deri deri nāju,
this is ■ VERY LARGE village.

- (b) Using equivalents of "more" and "much."

E.g., īri negi mrāhnu, ēri gāme negari,
this is a good tree, that is a better one (MORE good one).
krāḍi deri joto, ēakive ati d+hāne derari,
the tiger is ■ big animal, but the elephant is ■ MUCH bigger one.

- (c) Putting into the dative case the word with which the comparison is made.

E.g., kōḍi tiṅgi kōru ḍāṭa gaṭari,
the buffalo is stronger than the bullock.
gule padanganiki eani pada pōṅḍite,
his ■ was most famed among all names.
gule nāju takariki ānu prisa mananu,
I am the tallest of all the villagers.
eanju guleṭiki deranju,
he is the greatest of all.

The use of the dative case in this way may be somewhat ambiguous, so very often an equivalent of 'more' or 'much' is added to the clause

E.g., ī iḍu tiṅgi ēri gāpsi negari,
that house is better than this.

(d) Using the postpositions *gēlu* (or *sēlu*) and *bāga* after the word with which the comparison is made.

E.g., *ānu eani gēlu deranu,*
I am bigger than he.

ūto susi gāro tani sōlni bāga pānba gaṭanju sendoni
dīna tani sōlba tanḡi gāpsi ḡrahne,
it is harder for a rich man to enter the kingdom of heaven
than for a camel to enter the eye of a needle.

SECTION II.

NUMERALS.

Only the first two numerals have survived in Kui. Numbers beyond "two" (also "one" and "two" very often) are expressed by using the Oriya numerals up to "twenty." Kui men do not usually count beyond twenty except in multiples of twenty, and the Kui women often do not use numbers beyond "ten."

The numbers, Cardinal, Ordinal and Adverbial, are as follows, Distributives not being expressed except by periphrasis:—

	<i>Cardinals.</i>	<i>Ordinals.</i>	<i>Adverbials.</i>
1	<i>ro, one</i>	<i>vēletari, first</i>	<i>sōṭeka, once</i>
2	<i>rī, two</i>	<i>rīhetari, second</i>	<i>rībe, twice</i>
3	<i>tīni, three, and so on.</i>	<i>tīnitari, third, and = on.</i>	<i>tīni pālu, three times, and so on.</i>
4	<i>sāri</i>	<i>sāritari</i>	<i>sāri pālu</i>
5	<i>pānso</i>	<i>pānsotari</i>	<i>pānso pālu</i>
6	<i>sōo</i>	<i>sōotari</i>	<i>sōo pālu</i>
7	<i>sāto</i>	<i>sātotari</i>	<i>sāto pālu</i>
8	<i>āṭo</i>	<i>āṭotari</i>	<i>āṭo pālu</i>
9	<i>nōo</i>	<i>nōotari</i>	<i>nōo pālu</i>
10	<i>dōso</i>	<i>dōsotari</i>	<i>dōso pālu</i>
11	<i>egaro</i>	<i>egarotari</i>	<i>egaro pālu</i>
12	<i>bāro</i>	<i>bārotari</i>	<i>bāro pālu</i>

	<i>Cardinals.</i>	<i>Ordinals.</i>	<i>Adverbials.</i>
13	tēro	tērotari	tēro pālu
14	soudo	soudotari	soudo pālu
15	pondoro	pondorotari	pondoro pālu
16	soulo	soulotari	soulo pālu
17	sotoro	sotorotari	sotoro pālu
18	oŋoro	oŋorotari	oŋoro pālu
19	onīsi	onīsitari	onīsi pālu
20	kōŋie	kōŋietari	kōŋie pālu

[N.B.—Because Kui has no aspirated consonants and no "ch" and "sh," also because the Kui vowels are different from the Oriya ones, the Oriya numerals are somewhat corrupted in Kui. The Ordinal numerals above are really Appellatives formed by compounding the numeral with the neuter singular of the Appellative Pronoun. (See Chap. V, § V.)]

1. CARDINAL NUMERALS.

The first two Cardinal Numerals (i.e., the real Kui numbers) have two forms, an Adjectival form and a Substantival form.

Adjectival: ro rī
Substantival: ronđe rinđe

The Adjectival forms always precede the noun qualified and the Substantival forms generally, though not always, follow the noun qualified.

E.g., ro mrahnu tini katitenju,
he cut down one tree.
dēganga rinđe lengitu,
two branches broke.

"ro" is often used as the *Indefinite Article* meaning 'a' or 'a certain.' It sometimes means 'another.'

E.g., ro dīna tani deri sōru ronđe mase,
in a CERTAIN country there was a great mountain.
ro nāju taka mīngi itajaātaka iru ro nāju tangi saju,
if the people of one village do not receive you, go to ANOTHER village.

ronđe and rinđe have accusatives in ronđa and rinđa, but they are not otherwise declined.

For *rī* and *rīṇḍe* the words *jōre* and *jōreka* are often used.

The Substantival forms corresponding to the Oriya Cardinal numbers are :—

3	ṭiṇṭa	12	bāroṭa
4	sārṭa	13	tāroṭa
5	pāṇṣṭa	14	sonḍoṭa
6	sōṭa	15	pondoroṭa
7	sātoṭa	16	sonloṭa
8	ātoṭa	17	sotoroṭa
■	nōṭa	18	aṭoroṭa
10	dōṣṭa	19	onṣṭa
11	egarōṭa	20	kōreka

When the Adjectival form of a numeral is used with a neuter noun, the noun is usually singular in form though it indicates a plurality : when the Substantival form of the numeral is used the neuter noun is usually plural in form.

E.g., *ṭiṇi kōḍi*, or *kōḍinga ṭiṇṭa*, *three cows*.

But this cannot be regarded as a hard-and-fast rule.

2. APPELLATIVE NUMERALS.

By adding the gender and number suffixes, *-anṇu* and *-aru*, to the adjectival forms of the cardinal numbers Masculine Appellative Numerals are formed.

E.g., *roanṇu*, *one man, a man*.
riaru, *two men*.

These are declined regularly like the Appellative Nouns : Class (b). The corresponding feminine appellative forms are not in use but the simple substantival forms are used instead.

E.g., *ronḍe*, *one woman*.
rīṇḍe, *two women*.

3. INDEFINITE NUMERALS.

Various words that indicate an indefinite or indeterminate numerical idea are in common use.

E.g., *dāla*, *many*.
deha, *many*.
dehane, *many*.
g-andeka, *some*.
gula, *all*.
jahitaka, *some people*.
jahitai, *some things*.
īkoṛi, *few*.
īkonī, *few*.

The suffix *-ka* is often added to a word to indicate the full measure of the article for which the word stands.

E.g., **bōgeka**, *a basket full*, from the word **bōga**, *a basket*.
sākaraka, *a span's length*, = " " **sākari**, *a span*.
mireka, *a cubit's length*, " " **miru**, *the forearm measure*.

4. SOME COMMON NUMERICAL EXPRESSIONS.

The power of expressing numerical ideas is defective in Kui even with the assistance of some Oriya words that have been adopted. Distributives and Fractions (except "a half") can only be expressed by periphrasis, and numbers above 20 are usually expressed in multiples of twenty. The following will illustrate some common numerical expressions:—

E.g., **gule miḍakaniki ronḍa ronḍa sītenju**,
he gave one each to all the children.
earu kūnanga tīnṭa laka pāṭeru,
they received three potatoes each.
ānu roaniki roaniki tīni tāka laka sīte,
I gave each man three rupees.
earu roanju roanju tāka laka pāṭeru,
they received ■ rupee each.
dōso bāga glanai earu ūnga paṭeru,
they divided the flesh into ten lots.
pānso bāga glanai ro bāga nāngi sīamu,
give me a fifth part.
eariki odo sīmu,
give them half.
nīngi ānu kōṛeka vētai,
I will strike you twenty times.
eanju dīna gāṛi sāto duguṛi vātenju,
he came seven times each day.
īnu ese pālu nāngi jāpi manjadi!
you are begging from me ■ many times!!
ānu sōṭeka vengate,
I went to enquire once.
iru eanī rihe pehiteru,
you drove him away twice.
rī kōṛie sāto = 47.
bāro kōṛie bāro = 252.
iru roateru sōla kāma, roateru sīdru nēnja gidu,
one of you do the weeding and the other the watering.

CHAPTER V.

PRONOUNS.

Pronouns may be conveniently divided into five orders :—

- (a) Personal Pronouns.
- (b) Reflexive Pronouns.
- (c) Demonstrative Pronouns.
- (d) Interrogative Pronouns.
- (e) Pronominal Appellatives.

There are no Relative Pronouns in Kui, this lack being supplied by the use of the Relative Participles of the Verb.

SECTION I.

PERSONAL PRONOUNS.

There are Personal Pronouns only for the first and second persons, singular and plural. The third person is expressed sometimes by the Reflexive Pronouns, but more often by the Demonstrative Pronouns.

The first personal pronoun plural has two forms: an Exclusive form and an Inclusive. The exclusive pronoun denotes only the persons speaking and using the pronoun, and excludes the persons addressed by them. The inclusive pronoun includes not only the speakers but also the party addressed. The two pronouns are in general use, but the exclusive form being more common than the other, sometimes has an inclusive connotation also.

The Personal Pronouns are :—

	<i>Singular.</i>	<i>Plural.</i>
First Person :	ānu, I	āmu (exclusive), we āju (inclusive), we
Second Person :	inu, thou	iru you

When Kui is compared with other Dravidian languages it can be seen that these were probably not the original forms of the personal pronouns, but that the following hypothetical reconstruction may represent the truth. The original pronouns were probably :—

	<i>Singular.</i>	<i>Plural.</i>
First Person :	nānu, I	nāmu, we
Second Person :	nīnu, thou	nīmu, you

Of these nā- and nī- are the roots, and n was added to indicate the singular and m the plural, the final -u being an enunciative ending. In the course of time the initial n was lost and the m of the second

person plural changed to *r* (a similar change may be seen in the Reflexive).

1. CASE FORMATION.

The *Nominative Case* is represented by the simple uninflected forms of the Pronoun.

The *Inflectional Bases* return to the original pronominal roots *nā-* and *nī-*. These are retained for the singular but pluralised (for plural pronouns) to *mā-* and *mī-*. For some cases the Inflectional Increment *-i* is added to *nā* and *mā*, while for others the root alone serves as a base. The Inflectional Bases therefore are:—

	<i>Singular.</i>	<i>Plural.</i>
First Person :	<i>nā, nāi</i>	<i>mā, māi</i>
Second Person :	<i>nī</i>	<i>mī</i>

The *Oblique Cases* are formed as follows:—

- (a) The *Genitive* is the same as the Inflectional Base ending in *-i*, and so for the First Person is *nāi* and *māi*, and for the Second Person *nī* and *mī*.
- (b) The *Accusative*. The distinctive forms for this case are rarely used in the Personal Pronouns. It has become so common to use the Dative for the Accusative that the Accusative endings may be regarded as the same as the Dative. But in all other Pronouns the Accusative has a separate existence and its distinctive suffix is *-i*.
- (c) The *Dative* is formed by adding the nasalized form of *-ki*, namely *-ngi*, to the Inflectional Base, which for this case is the root (i.e., *nā-*, *mā-*, *nī-* or *mī-*).
- (d) The *Associative* is formed by adding *-ke* to the pronominal roots, *nā-*, *mā-*, *nī-*, *mī-*, which are the Inflectional Bases for this case.
- (e) The *Ablative* is formed by adding the postpositions to the same Inflectional Bases as are used for the Genitive, namely, *nāi*, *māi*, *nī* and *mī*.

2. DECLENSION OF PERSONAL PRONOUNS.

First Person.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<i>nu, I</i>	<i>amu, we</i>
Genitive :	<i>nāi, my</i>	<i>māi, our</i>
Accusative :	<i>nāngi, me</i>	<i>māngi, us</i>
Dative :	<i>nāngi, to me</i>	<i>māngi, to us</i>
Associative :	<i>nāke, with me</i>	<i>māke, with us</i>
Ablative :	<i>nāi +</i>	<i>māi +</i>

Second Person.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<i>inu, thou</i>	<i>iru, you</i>
Genitive :	<i>nī, thy</i>	<i>mī, your</i>

	<i>Singular.</i>	<i>Plural.</i>
Accusative :	nīngi, <i>thee</i>	mīngi, <i>you</i>
Dative :	nīngi, <i>to thee</i>	mīngi, <i>to you</i>
Associative :	nīke, <i>with thee</i>	mīke, <i>with you</i>
Ablative :	nī +	mī +

[N.B.—The English equivalents for all the Declensions of the Pronouns can be gathered from the above and will not be given hereafter.]

The following *alternative forms* for the Accusative and Dative cases are in common use:—

nānge, *me*, or *to me*.
 mānge, *us*, or *to us*.
 nīnge, *thee*, or *to thee*.
 mīnge, *you*, or *to you*.

Usually the Dative forms are used also for the Accusative, but the *true Accusative forms* are sometimes used and are:—

nāṇḍāni,	<i>me.</i>
māṇḍāni	{ <i>us.</i>
or	
māṇbāṇḍi	{ <i>thee.</i>
nīṇḍāni,	
mīṇḍāni	{ <i>you.</i>
or	
mīmbāṇḍi	

No oblique cases are in use for the inclusive pronoun āju, but the oblique — of āmu do service for both pronouns.

SECTION II.

REFLEXIVE PRONOUNS.

The Reflexive Pronouns are:—

Singular : Common : tānu, *himself* or *herself*.
 Plural : Masculine : tāru, *themselves*.
 Fem. & Neut. : tāi, *themselves*.

The root of these pronouns is tā-, -n being added as a sign of the singular and -r for the plural, though probably the original plural sign was -m. The final -u is an enunciative ending. It may be that originally both tānu and tāru were common in gender, but in the general speech of to-day tāi is used for the feminine and neuter plural, and tāru reserved for the masculine.

1. DECLENSION OF REFLEXIVE PRONOUNS:

The Reflexive Pronouns for all genders and numbers are declined by adding the case suffixes and postpositions to one common Inflectional Base. This Base is tāṛan- [for the change of n in tānu to r in tāṛan- compare Chap. I, § II, 6 (e)], but tāṛan- is reduced sometimes by the omission of the first n and sometimes by dropping the final n, so that it may be tāṛan-, trān-, tāra or trā-.

The Nominative is the uninflected form of the pronoun. The Accusative suffix is -i, and the other case suffixes are the same as those of the Personal Pronouns.

	<i>Singular.</i>	<i>Plural.</i>	<i>Plural.</i>
	<i>Common.</i>	<i>Masculine.</i>	<i>Fem. & Neut.</i>
Nominative :	tāru	tāru	tāi.
Genitive :		tāra	
Accusative :		tārāni	
Dative :		tāraŋi	
Associative :		tāra or tāraŋe	
Ablative :		tāra +	

2. THE USE OF REFLEXIVE PRONOUNS.

The Reflexive Pronouns have reference only to the Third Person and never used with First or Second Persons. Generally they have a purely reflexive connotation in the following examples :—

E.g., ro lāa tānu vrisa mūaraa tāra jāma kaju ŋai giva gite,

a certain young woman not being able to write HERSELF did it by the hand of her husband.

āsasaka tāi tāi vespi masu,

the women THEMSELVES were speaking.

Sometimes the reflexive is emphasised by the addition of -ne.

E.g., iqu taka tāru ne ketanga kōi maneru,

the people of the house are reaping the fields

When the oblique cases are used they retain their reflexive significance by always referring back to some previously expressed nominative which is often, though not always, the most important subject of the sentence.

E.g., tānu tāra kādu vētenju,

he hit *own foot.*

lāvenga tāru ne grām̄ba dahpi masaki putiŋga t̄raŋi siva ate,

because the young men themselves were seeking to learn, books were given to THEM.

Although the Reflexive Pronouns generally have a reflexive force they are also quite commonly used in the Nominative as Third Personal Pronouns without any reflexive idea.

E.g., tānu kōru ūnga tinenju gina?

will *eat buffalo flesh?*

In this non-reflexive use tānu is more common than tāru and tāi.

The particle so added to the genitive of First and Second Personal Pronouns and of the Reflexive Pronoun has usually a reflexive or limiting force, thus :—

E.g., *earu tāra tāra so vespa vespi ai maseru,*
they were conversing AMONG THEMSELVES.
iru mi so ēlu gidu,
you think TO YOURSELVES.

SECTION III.

DEMONSTRATIVE PRONOUNS.

Personal Pronouns of the third person do not exist in Kui and though the Reflexives may sometimes supply this deficiency, the more usual method of doing so is to use Demonstratives from which are made up words that mean literally "that man," "that woman," "that thing," etc., but which by use become the equivalents of the English Third Personal Pronouns "he," "she," "it," etc.

Four vowels are in common use as Demonstratives indicating varying degrees of nearness or remoteness.

They are:—

- i, *this here.*
- ē, *that there.*
- ā, *that over there.*
- ō, *that yonder.*

The demonstrative ■ may be regarded ■ practically synonymous with ē and is not used so frequently as the other vowels. These four vowels without formative additions of any kind are pure Demonstrative Adjectives.

E.g., *ō kōdi,* *that cow yonder.*
i vadinga, *these stones here.*

But when the gender and number suffixes are added to them they become Demonstrative Pronouns in effect (though they are strictly Appellative Nouns by formation). The gender and number suffixes added are those of the Appellative Nouns: Class (b), with certain modifications as follows:—

i + anju	becomes	ianju,	(this man) he.
i + aru	„	jaru,	(these men) they.
i + ari (Fem.)	„	iri,	(this woman) she.
i + ari (Neut.)	„	iri,	(this thing) it.
i + ai (Fem.)	„	ivi,	(these women) they.
i + ai (Neut.)	„	ivi,	(these things) they.

In the masculine pronouns the ■ of the gender and number suffixes is retained, and coming into immediate contact with the demonstrative, causes that to be reduced to ■ short vowel.

In the feminine and neuter pronouns the ■ of the gender and number suffixes is omitted and v inserted to prevent hiatus. In some districts v ■ inserted after the demonstrative vowel in all the pronouns, and they become ivanju, ivaru, ivari and ivai. But the shorter forms above are more widely used.

When the gender and number suffixes are added to all the Demonstratives the full list of Demonstrative Pronouns is:—

	<i>Singular.</i>	<i>Plural.</i>
Masculins :	ianju	iaru
	eanju	earu
	aanju	aaru
	oanju	oaru
Fem. & Neut. :	iri	ivi
	ēri	ēvi
	āri	āvi
	ōri	ōvi

1. THE DECLENSION OF DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are declined like the Appellative Nouns, but one peculiarity calls for note. In the oblique cases of the feminine singular pronouns the *r* of the gender suffix is for some reason changed to the cerebral *ṛ*. Two Inflectional Bases are in common use for the feminine singular pronouns, namely, *iaṛini* and *iraṛini*. *iaṛini* is formed from the uncontracted nominative *iaṛi* (which is not used), and *iraṛini* is formed from the extended nominative *ivari*, in which the *v* is attracted to *r* by the succeeding liquid. *iraṛini* is used in the Declension given below, but the case forms that have *iaṛini* as their Inflectional Base are also in general use.

Taking the pronouns formed from the demonstrative *i* as types, the Declensions are as follows:—

Masculine Declension : ianju, he.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	ianju	iaru
Genitive :	iani	iaṛi
Accusative :	ianii	iaṛii
Dative :	ianiki	iaṛiki
Associative :	ianike	iaṛike
Ablative :	iani +	iaṛi +

Feminine Declension : iri, she.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	iri	ivi
Genitive :	iraṛini	ivaskani
Accusative :	iraṛinī	ivaskanii
Dative :	iraṛingi	ivaskangi
Associative :	iraṛinge	ivaskange
Ablative :	iraṛini +	ivaskani +

Neuter Declension : iri, it.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	iri	ivi
Genitive :	ira	iva
Accusative :	ira	iva

	<i>Singular.</i>	<i>Plural.</i>
Dative :	irariki	ivariki
Ablative :	ira +	iva +

irariki and **ērariki** are commonly used as equivalents of the English 'therefore,' 'for this (or that) reason.' Shortened forms of the neuter oblique cases are **ia**, **iaki** and **ēa**, **ēaki**, the latter being used like **ērariki** to express 'therefore.'

SECTION IV.

INTERROGATIVE PRONOUNS.

As Demonstrative Pronouns are formed from Demonstrative Bases so in the same manner Interrogative Pronouns are formed from Interrogative Bases. These bases are **an-** and **est-**, and with the addition of the enunciative ending **-i** become Indefinite and Definite Interrogative Adjectives.

Indefinite : **ani**, *what?*

Definite : **esti**, *which?*

E.g., **iri ani idu?**

what house is this?

eanju esti idu tani mananju?

which house is he in?

But when to the Interrogative Bases gender and number suffixes are added then Interrogative Pronouns are formed.

The suffixes are added on the analogy of the Appellative Nouns :
(Class (b).

Indefinite :—

	<i>Singular.</i>	<i>Plural.</i>
Masculine :	ananju? <i>what man?</i>	anaru?
Feminine :	anari? <i>what woman?</i>	anai?
Neuter :	anari? <i>what thing?</i>	anai?

Definite :—

	<i>Singular.</i>	<i>Plural.</i>
Masculine :	estanju? <i>which man?</i>	estaru?
Feminine :	estari? <i>which woman?</i>	estai?
Neuter :	estari? <i>which thing?</i>	estai?

[N.B.—In some districts the Indefinite Interrogative Base is **in-** rather than **an-**, so that the Indefinite Interrogative Adjective and Pronouns are **ini**, **inanju**, etc.]

Another Interrogative Pronoun used much more commonly than any of the above is **imbai** (or **embai**) which is the equivalent of the English "who?" It is common in Gender and Number, representing without change within itself the masculine singular or plural, or the feminine singular or plural. Usually, however, it is followed by a feminine singular verb even if it represent a masculine subject, though sometimes a masculine singular or plural verb may follow it.

E.g., *imbai vāte?*

who came?

ē keta tini imbai rūa maneru?

who have ploughed that wet field?

1. DECLENSION OF INTERROGATIVE PRONOUNS.

(a) Indefinite.

Masculine: ananju (or inanju), what man?

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	ananju	anaru
Genitive:	anani	
Accusative:	ananii	
Dative:	ananiki	
Associative:	ananike	
Ablative:	anani +	

The oblique cases of *anaru* are not used.

Feminine: anari (or inari), what woman?

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	anari	anai

The oblique cases are not used.

Neuter: anari (or inari), what thing?

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	anari	anal
Genitive:	anara	ana
Accusative:	anara	■ (or anaa)
Dative:	anariki	anaki
Ablative:	anara +	ana +

[*N.B.*—The form *ana* is more commonly used than *anara* and often does duty for singular ■ well as plural.]

(b) Definite.

Masculine: estanju, which man?

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	estanju	estaru
Genitive:	estani	estari
Accusative:	estanii	estarii
Dative:	estaniki	estariiki
Associative:	estanika	estarike
Ablative:	estani +	estari +

Feminine: estari, which woman?

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	estari	estai
Genitive:	estarin	estaskani

	<i>Singular.</i>	<i>Plural.</i>
Accusative :	estariñi	estaskanii
Dative :	estaringi	estaskangi
Associative :	estaringe	estaskange
Ablative :	estariñi +	estaskani +

Neuter : estari, which thing?

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	estari	estai
Genitive :	estara	estaa
Accusative :	estara	estaa
Dative :	estariiki	estaki
Ablative :	estara +	estaa +

[N.B.—The oblique cases of the Nenter Definite are less commonly used than those of the Nenter Indefinite, *anari* and *anai*.]

(c) *Common.*
imbai (or *embai*), *who?*

Nominative :	imbai
Genitive :	imbari
Accusative :	imberif
Dative :	imberiki
Associative :	imberike
Ablative :	imberi +

2. USE OF INTERROGATIVE PRONOUNS.

The chief use of Interrogative Pronouns is, of course, in Interrogatives. But they have other uses as the following will illustrate:—

(a) *Distributive Expressions*—"some some."

E.g., *esti koḍinga negi manu, estai sāi manu,*
SOME cows are alright, SOME are unwell.

kūṅga paḷi āṅga tineru gina? estaru tineru,
estaru kūneru,

do Kond men eat pig's flesh? SOME eat it, SOME refuse it.

iskūḷi tani miḍaka maneru. Imbai pata tani
vriski mane, imbai gāḷi ēski mane, imbai
kahal mane,

the children are in school. SOME are writing on slates,
SOME are singing songs, SOME are playing.

(b) *Semi Relative Expressions*—"he who," etc.

E.g., *ani ēlu vespa ānu pūḷi ēra miṅgi grāppa dahpi*
manjai,

(lit., WHAT wisdom I know, THAT I am seeking to teach you),
I am seeking to teach you the wisdom that I know.

estanju mṛehenii mṛuknenju tānu ve sānenju,
(lit., WHICH man shall kill ■■■ HE also shall die),

he that kills ■ man shall also die.

im bai nāi vespa venjanai ēra ginenju eanju
 vaḍi tani iḍu ḍessa masani ḍehingi tanju,
 HE WHO hears my words and does them is like unto a man who
 built his house on a rock.

[N.B.—It must be noted that this use of interrogative pronouns as if they were relatives, though becoming more common, is not according to the genius of the Kui language. Relative constructions are normally expressed by the Relative Participles. For example, the last Kui sentence above might be rendered thus: nāi vespa venjanai ginenju eanju vaḍi tani iḍu ḍessa masani ḍehingi tanju. But sometimes this method becomes unwieldy and it is more convenient to use the Interrogatives as above.]

(c) Indefinite Relative Expressions—"whosoever," etc.

E.g. ana āteka vesekave inu ḍaṇḍe burjidi,
 (lit., *WHATEVER if you may hear, you quickly forget.*
you immediately forget whatever you hear.
 estari āteka nāngi vāle pūṇḍane erarinii ānu
 sodi vesi,
 WHICHEVER woman meets me first I will tell her the news.
 im bai āteka i vespa ahne eanju jinenju,
 WHOSOEVER believes this word shall be saved.

(d) Interrogative Use of anariki (or inariki) and anaki (or inaki),
 —'why?' "for what reason?"

E.g. iru anariki vāteru?
 WHY have you come?
 anaki ēa ḍehingi gipki manenju?
 WHY is he acting like that?

SECTION V.

PRONOMINAL APPELLATIVES.

Certain appellative words are formed by adding the gender and number suffixes to pronominal bases. The resultant words are nouns, but they are grouped here because of their affinity to pronouns and their dependence on pronominal roots. They are of two kinds, Possessive and Descriptive.

(a) POSSESSIVE APPELLATIVES.

These are appellative words that are built up on the roots of the Personal and Reflexive Pronouns and indicate the possession of persons or things. The gender and number suffixes are added to the roots, nā-, mā-, ai-, and tā-, and form words that are the equivalents of such English expressions as 'my man,' 'your things,' 'ours' and so on.

But these appellatives have two peculiarities; they are used only to indicate masculine persons and neuter things and not feminine persons at all; and the neuter singular suffix used is not the regular -ari, but

-di (cf., Telugu, *nādi*, *mine*). This suffix **-di** is the sonant form of **-ti**, which appears elsewhere (see division 2 below), but here the sonant consonant is used because the pronominal bases of these neuter singular possessive appellatives end in the nasal *n*.

The Possessive Appellatives formed are :—

Root.

nā- :	nāanju ,	<i>my man.</i>
	nāaru ,	<i>my men.</i>
	nāndi ,	<i>my thing.</i>
	nāi (= nā + ai),	<i>my things.</i>
mā- :	māanju ,	<i>our man.</i>
	māaru ,	<i>our men.</i>
	māndi ,	<i>our thing.</i>
	māi (= mā + ai),	<i>our things.</i>
nī- :	nīanju ,	<i>thy man.</i>
	nīaru ,	<i>thy men.</i>
	nīndi ,	<i>thy thing.</i>
	nīi (= nī + ai),	<i>thy things.</i>
mī- :	mīanju ,	<i>your man.</i>
	mīaru ,	<i>your men.</i>
	mīndi ,	<i>your thing.</i>
	mīi (= mī + ai),	<i>your things.</i>
tā- :	tāanju ,	<i>his man.</i>
	tāaru ,	<i>his men.</i>
	tāndi ,	<i>his thing.</i>
	tāi (= tā + ai),	<i>his things.</i>

1. Declension of Possessive Appellatives.

Masculine : **nāanju**, *my man.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	nāanju	nāaru
Genitive :	nāani	nāari
Accusative :	nāani	nāarii
Dative :	nāaniki	nāariki
Associative :	nāanike	nāarike
Ablative :	nāani +	nāari +

So also **māanju**, **nīanju**, **mīanju** and **tāanju**.

Neuter : **nāndi**, *my thing, mine.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	nāndi	nāi
Accusative :	nānda	nāa

So also **māndi**, **māi** ; **nīndi**, **nīi** ; **mīndi**, **mīi** ; **tāndi**, **tāi**.

2. Other Neuter Singular Possessive Appellatives.

On the analogy of the neuter singular possessive appellatives built up from the above pronominal roots, others of like nature are formed by

adding the neuter suffix **-ti** or **-di** to the inflexional bases of the third personal pronouns, demonstrative and interrogative, masculine and feminine. The appellatives thus formed indicate the possession of a singular neuter thing.

E.g., **eaniti**, *his thing*.

The neuter singular suffix **-ti** is added to the inflexional bases of all masculine pronouns, singular or plural, but for all feminine pronouns **-di** is added to their inflexional bases from which the final **-i** is omitted. The only oblique case of these appellatives is the accusative, which is formed in each word by changing the final **-i** of the word to **-a**.

E.g., **imberiti**, *whose*; accusative case, **imberita**.

The following is a list of the masculine and feminine demonstrative and interrogative pronouns with their appropriate neuter singular possessive appellatives:—

<i>Pronoun.</i>	<i>Appellative.</i>	
ianju.	ianiti,	<i>his thing, his.</i>
iaru.	iariti,	<i>their thing, theirs.</i>
iri.	irarindi,	<i>her thing, hers.</i>
ivi.	ivaskandi,	<i>their thing, theirs.</i>
ananju.	ananiti,	<i>what man's thing.</i>
estanju.	estaniti,	<i>which man's thing.</i>
estaru.	estariti,	<i>which men's thing.</i>
estari.	estarindi,	<i>which woman's thing.</i>
estai.	estaskandi,	<i>which women's thing.</i>
imbai.	imberiti,	<i>whose thing, whose.</i>

3. Use of Neuter Singular Possessive Appellatives.

The neuter singular possessive appellative is a noun expressing the possession of a thing or non-rational being by some person, that person, whether first, second or third, masculine or feminine, singular or plural, being indicated by the pronominal basis of the word. So that words like **māndi**, **irarindi**, **estaniti**, and so on, are the equivalents of the English expressions, '*our thing*,' '*her thing*,' '*which man's thing*,' etc. Sometimes, in order to specify the nature of the thing possessed or to describe it, a noun indicating the thing is used in apposition to the neuter appellative.

E.g., **nāndi kaju lengite gina?**
is YOUR ARM broken?

But more often the neuter singular possessive appellative is used absolutely, that is, without any explanatory noun, and the nature of the thing possessed is left to be inferred. In this construction the appellative becomes the equivalent of such English words as '*whose*,' '*mine*,' '*theirs*' and so on.

E.g., **nāndi vāi mane,**
mine is coming.
ērī mīndi,
that is YOURS.

nāngi ērarinda siamu,
give me HERS.
 eanju nānda ōtenju.
he took MINE.

In like manner this appellative expresses the predicate of an elliptical construction where the copula is suppressed.

E.g., i keta eaniti gina?
is this field HIS?
 āri imberiti? tāndi gina?
WHOSE is that yonder? is it HIS?

(b) DESCRIPTIVE APPELLATIVES.

These appellatives are built up on the base *ta-* (or *tan-*) which is probably connected with the reflexive pronoun *tānu*, but some irregularities occur. The inflexional bases for the declension of these appellatives — to indicate that the gender and number suffixes were originally added to *tan-*, thus:—

tan + anju, tananju.
 tan + ari, tanari.
 tan + aru, tanaru.
 tan + ai, tanai.

But the words actually in use now are:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	tanju, <i>person</i>	taka, <i>people</i>
Feminine:	tari, <i>person</i>	tal, <i>people</i>
Neuter:	tari, <i>thing</i>	tal, <i>things</i>

The plural *taka* is sometimes used for the feminine as well as the masculine.

The descriptive appellatives serve to give personality and further description to a large number of words which otherwise would remain general and impersonal. The appellative words follow the words with which they are connected and when they are used with nouns or pronouns, those nouns or pronouns are put into the genitive case. The following list illustrates the use and meaning of these appellatives:—

nāju tanja,	<i>a village man.</i>
dīna taka,	<i>people of the country.</i>
isingi tari?	<i>what kind of thing?</i>
iḍu tari,	<i>a woman of the house.</i>
ē mreheṇi tal,	<i>the things belonging to that man.</i>
gule taka,	<i>everyone.</i>
imberi tari?	<i>whose thing?</i>

1. Declension of Descriptive Appellatives

Masculine: tanju, *person.*
 taka, *persons.*

37202

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	tanju	taka
Genitive:	tanani	takari
Accusative:	tananii	takarii
Dative:	tananiki	takariki
Associative:	tananike	takarike
Ablative:	tanani +	takari +

Feminine: tari, *person.*
tai or taka, *persons.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	tari	tai or taka
Genitive:	tararini	takaskani
Accusative:	tararinii	takaskanii
Dative:	tararingi	takaskangi
Associative:	tararinge	takaskange
Ablative:	tararini +	takaskani +

Neuter: tari, *thing.*
tai, *things.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	tari	tai
Genitive:	tara	taa
Accusative:	tara	taa
Dative:	{ tarariki or tara tingi }	tingi
Ablative:	tara +	taa +

The Vocatives for all genders are:—

<i>Singular.</i>	<i>Plural.</i>
tati	tateru

E.g., o nāju tati, *o villager!*
iru gule tateru, *you, all of you.*

The Neuter Singular Possessive Appellatives formed from the descriptive appellatives are:—

tananiti, takariti, tararindi, takaskandi.

E.g., iri ē nāju takariti,
this is that village PEOPLE'S.

2. Neuter Descriptive Appellatives.

The neuter appellatives tari and tai are modified to -ari and -ai when connected with the following nouns and pronouns:—

- All masculine plural nouns that end in -nga.
- All feminine nouns, singular and plural.
- All neuter plural nouns that end in -nga.
- All feminine third personal pronouns, singular and plural.

The appellatives -ari and -ai are not separated from the words they explain, but are suffixed to the genitive case of such words, the final -i of the case being omitted. These modified appellatives are added also to the neuter singular possessive appellatives of the personal and reflexive pronouns, but only the oblique cases are in use, and not the nominative, thus:—

Type : *nāndi*, mine.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	.....	.....
Genitive :	<i>nāndara</i>	<i>nāndaa</i>
Accusative :	<i>nāndara</i>	<i>nāndaa</i>
Dative :	<i>nāndariki</i>	<i>nāndaa tingi</i>
Ablative :	<i>nāndara +</i>	<i>nāndaa +</i>

E.g., *nāndariki nīndi gāpsi tari*,
yours is greater than mine.
māndara venjaṭu,
listen to our words.

Very often a noun in apposition is placed after the neuter descriptive appellative to further particularise the thing or things described.

E.g., *roani tai oḍanga*,
 = certain man's goats.

And so the use of this appellative becomes a convenient method of expressing the genitive case of a noun when no special genitive case suffix is available.

E.g., *pēnu tari jēḍa*,
the love of God.

The following is a list of representative nouns and pronouns with the corresponding neuter descriptive appellative expressions:—

NOUN OR PRONOUN.	NEUTER DESCRIPTIVE APPELLATIVE EXPRESSION.	
	<i>Singular.</i>	<i>Plural.</i>
<i>Masculine Nouns.</i>		
<i>āba</i>	<i>āba tari</i>	<i>āba tai</i>
<i>ābaru</i>	<i>ābari tari</i>	<i>ābari tai</i>
<i>mṛehenju</i>	<i>mṛeheni tari</i>	<i>mṛeheni tai</i>
<i>mṛhenga</i>	<i>mṛhenganari</i>	<i>mṛhenganai</i>

NOUN or PRONOUN.	NEUTER DESCRIPTIVE APPELLATIVE EXPRESSION.	
	Singular.	Plural.
neganju	negani tari	negani tai
negaru	negari tari	negari tai
<i>Feminine Nouns :</i>		
aja	ajanari	ajanai
ajasaka	ajasakanari	ajasakanai
m̄rehali	m̄rehalinari	m̄rehalinai
m̄rehaliska	m̄rehaliskanari	m̄rehaliskanai
negari	negarinari	negarinai
negai	negaskanari	negaskanai
<i>Neuter Nouns :</i>		
kōru	kōru tari	kōru tai
kōrka	kōrka tari	kōrka tai kōrkanai
kōdi	kōdi tari	kōdi tai
kōdinga	kōdinganari	kōdinganai
<i>Masculine Pronouns :</i>		
ianju	iani tari	iani tai
iaru	iari tari	iari tai
estanju	estani tari	estani tai
estaru	estari tari	estari tai
imbai	imberi tari	imberi tai

NOUN OR PRONOUN.	NEUTER DESCRIPTIVE APPELLATIVE EXPRESSION.	
	Singular.	Plural.
tanju	tanani tari	tanani tai
taka	takari tari	takari tai
<i>Feminine Pronouns :</i>		
iri	irarinari	irarinai
ivi	ivaskanari	ivaskanai
estari	estarinari	estarinai
estai	estaaskanari	estaaskanai
tari	tararinari	tararinai
tai	takaskanari	takaskanai
<i>Neuter Possessive Ap- pellatives :</i>		
nāndi	nāndara	nāndaa
māndi	māndara	māndaa
nīndi	nīndara	nīndaa
mīndi	mīndara	mīndaa
tāndi	tāndara	tāndaa

CHAPTER VI.

VERBS.

PART I.—CONJUGATION.

The verb is of supreme importance in the Kui language, because by [] of its infinitive and participles it may play the part not only of a verb but also of a noun, adjective, adverb or conjunction; and also because, by the introduction of certain particles into the finite verb, various moods and added shades of meaning are expressed. Thus without adding more words to its vocabulary, the verb increases the language's power of expression very considerably.

The purpose of this chapter is to show how the verbs are built up from simple monosyllabic roots by the use of formative additions, tense signs and personal suffixes, until they are able to take their place in coherent speech, expressing definite action in an adequate manner. The next two chapters deal with the use of appellatives, particles, auxiliaries, infinitives and participles and explain many matters of syntax.

This chapter includes the following sections:—

- I. General Construction of the Verb.
- II. The Conjugation and its Formation.
- III. The Simple Tenses of the First Three Conjugations.
- IV. The Simple Tenses of the Fourth Conjugation.
- V. Compound Tenses.

SECTION I.

GENERAL CONSTRUCTION OF THE VERB.

1. VERRAL BASES.

All Kui verbs in all their tenses and moods and participles are founded upon monosyllabic roots. Many roots without addition or alteration are themselves the bases for conjugation, and to them are added the tense signs and personal suffixes that make them definite and give them meaning.

E.g. *lāk-*, *sacrifice*.

To this monosyllabic root are added [] the inflexions that make up the conjugation of the verb "to sacrifice."

But to many other verbal roots short formative additions are annexed to particularize their general denotation and express various shades of meaning. Then the monosyllables formed by the roots plus these formative additions [] the bases for conjugation.

E.g., The root *ni-* has the general denotation of '*rising up*'; by formative additions the following verbal bases are constituted:—

ni + ng, ning-, (to) *rise*.
ni + k, nik-, (to) *raise*.
ni + s, nis-, (to) *stand*.
ni + l, nil-, (to) *be standing (corn)*.

The root *ē-* has the general denotation of '*separation*'; by formative additions the following verbal bases are formed from it:—

ē + j, ēj-, (to) *move aside (intrans.)*.
ē + s, ēs-, (to) *move aside (trans.)*.
■ + mb, ēmb-, (to) *separate out*.

With ■ certain few exceptions that follow the laws of euphony controlling the change of surds and sonants and the elision of weak consonants, the verbal bases remain unchanged throughout the conjugation of the verbs, all the inflexions that express tense, mood, negation, causation, number and person being built up on the bases regularly and evenly; so that, like all Dravidian verbs, the structure of the Kui verb is strictly agglutinative.

2. THE INFINITIVE.

The simplest complete form of the verb is the Infinitive. This consists of the verbal base plus the enunciative vowel *-a*, ■ the shortest possible consonantal ending, sufficient to enable it to stand by itself without other addition or help and yet have complete meaning. It is always active and affirmative, and is without tense, number and person. So, because the infinitive is simple and complete in construction and meaning, it is convenient to make it the representative of the verb, and to name the verb from it. For example, ■ the verbal forms that are made up from the verbal base *lāk-*, may be said to be parts of the verb *lāka*, *to sacrifice*, *lāka* being the infinitive.

All infinitives in Kui as well as being verbs with full verbal force, able to govern an object and be related to a subject, are also potential nouns. Some may also be used as adjectives, adverbs and conjunctions. [See Chap. VIII, § II (c).]

3. CLASSIFICATION OF VERBS.

Kui verbs are divided into two main groups, according to the manner in which their infinitives are formed.

Group A.

In this group are included all the verbs whose infinitives are formed by adding to the verbal bases only the enunciative ending *-a*.

E.g., *tāka*, *to walk*, from verbal base *tāk-*.
panda, *to send*, " " " *pand-*.
iṭa, *to place*, " " " *iṭ-*.
lenga, *to break*, " " " *leng-*.
vriṣa, *to write*, " " " *vriṣ-*.

The verbs of this group may be termed *Strong Verbs* because of their ability to exist and have complete meaning without adding to the verbal base any extra formative particle. Only the enunciative -a is needed.

Group B.

In this group are included all the verbs whose infinitives are formed by adding to the verbal bases the semi-formative addition -p, or its sonant equivalents -v or -b, before the final enunciative vowel -a.

E.g.,

vēpa, to strike,	from verbal base vē-	
tōspa, to show,	"	tōs-
gīva, to do,	"	gī-
sāva, to die,	"	sā-
tinba, to eat,	"	tin-
sōlba, to enter,	"	sōl-

The verbs of this group may be termed *Weak Verbs* because they cannot have independent form and complete meaning without adding to the verbal base some extra formative particle. One of the consonants p, v, or b is needed beside the enunciative ending -a. Even so, these consonants are only semi-formative additions and not completely formative, because, though they persist in some verbal parts beside the infinitive, they are either changed or omitted altogether in others. They do not become indispensable parts of the verbal bases, as completely formative additions would do.

Verbs may be called a, pa, va or ba Verbs according to the nature of the ending added to the verbal base to form the infinitive.

E.g.,

duḍa, to tread,	is a a Verb.
aḥpa, to hold,	is a pa Verb.
sīva, to give,	is a va Verb.
uḥba, to drink,	is a ba Verb.

And the Kni verbs may be classified into four classes:—

- (a) a Verbs.
- (b) pa Verbs.
- (c) va Verbs.
- (d) ba Verbs.

4. VERBAL BASE ENDINGS.

As the conjugation of Kni verbs is strictly agglutinative the only modifications likely to occur in the verbal bases are euphonic changes or elisions of the base endings due to the action upon them of the formative and inflexional additions that make up the various phases of conjugation. Vowel base endings are never changed, but consonantal endings are liable to modification according to the working of the laws of euphony concerning the conversion of surds and sonants and the change or elision of weak consonants.

It is well, therefore, to consider the full range of verbal base endings possible to the four classes of verb.

The verbal bases of the Verbs never end in a vowel, but they may end in the following consonants:—

Surd.	Sonant.	Nasalized Consonant.	Pluralized Form.
k	g	ng	
s	j	nj	sk
t	ɕ	nɕ	tk
t	d	nd	tk
p	b	mb	pk
h			
	r		rk
	r		rk

The pluralised forms are explained in Chap. VIII, § IV, 2.

The verbal bases of *pa Verbs* may end in any vowel, k, s, t, t, p, h, r, ɕ, l.

The verbal bases of *va Verbs* may end in any vowel, but never in a consonant.

The verbal bases of *ba Verbs* may end in any vowel, g, l, n, p.

Nearly all the bases of the Strong Verbs end in a strong consonant. Those *pa Verbs* whose bases end in a strong consonant are mostly transitive or causative formations from corresponding intransitive or non-causative verbs (see Chap. VIII, § III). Most other Weak Verbs have bases that end either in a vowel or with a weak consonant.

The inflexions of the verb are built up on the verbal bases. It is important therefore that these bases should be correctly recognised in the infinitive. The rule for discovering the base of any verb may be stated as follows:—

Cut off the final enunciate -a from the infinitive; what is left is the verbal base, unless the remaining part ends with p, v or b, in which case the p, v or b must also be deducted and the rest is the verbal base.

The only exceptions to this rule are as follows:—

- (a) All verbs whose infinitives end in -mba are *a Verbs*, that is, the -mb is part of the verbal base and must not be deducted.

E.g., *dāmba*, to pound.

- (b) The following verbs are *a Verbs*:—

kēpa, to bewitch.

kēpa, to bewitch.

kōpa, to watch over a herd.

raba, to *pad*.
sēpa, to *sweep*.
sūpa, to *spit*.

That is, the *p* and *b* are parts of the verbal bases and not semi-formative endings, and so must not be deducted.

- (c) When the verbal base of a *pa* Verb ends in *k*, this *k* and the semi-formative *p* ■ transposed in the infinitive. Therefore, in finding the verbal base from the infinitive, if, after removing the enunciative *-a*, the remainder ends in *-pk*, then the verb is a *pa* Verb with ■ base ending in *-k* (unless the verb is ■ pluralised form of ■ Strong Verb with base ending in *p*, *b* or *mb*, ■ noted in (a) and (b) above).

E.g., *lepka*, to *break*, base *lek-* ; but *sūpka*, to *spit*, is a pluralised form of *sūpa*.

- (d) When the verbal base of a *ba* Verb ends in *g*, this *g* and the semi-formative *b* ■ transposed in the infinitive. Therefore, in finding the verbal base from the infinitive, if, after removing the enunciative *-a*, the remainder ends in *-bg*, then the verb is ■ *ba* Verb with a base ending in *-g*.

E.g., *subga*, to *roast*.

5. OTHER CONSTRUCTIONAL PECULIARITIES.

(a) Voice.

There is only one Voice, namely, the Active Voice. The Passive is expressed periphrastically.

(b) Mood.

There are three Moods—Indicative, Imperative and Infinitive. The Subjunctive and Optative are expressed by the use of particles.

(c) Tenses.

There ■ two Simple Tenses and four Compound Tenses:—

- | | |
|-----------------|----------------------------|
| (i) Simple : | 1. Future (or Indefinite). |
| | 2. Past (or Aorist). |
| (ii) Compound : | 1. Present. |
| | 2. Imperfect. |
| | 3. Perfect. |
| | 4. Pluperfect. |

The Simple Tenses are formed by the addition of particles and personal endings to the verbal bases without the help of auxiliary words. The Compound Tenses are a composition of the Verbal Participles and the Simple Tenses of the Auxiliary Verb "to be."

The Future Tense is also Indefinite and expresses the equivalent of the English phrases "I know," "I am," as well ■ of "I will know," "I will be."

(d) Participles.

There are two kinds of Participles :—

(i) Verbal Participles, of which there are two :—

1. Present.
2. Perfect.

(ii) Relative Participles, of which there are six :—

1. Future.
2. Past.
3. Present.
4. Imperfect.
5. Perfect.
6. Pluperfect.

The Relative Participles are peculiar to Dravidian languages and have no literal English equivalents, but their use is explained in Chap. VIII, § II (a).

(e) The Negative.

Auxiliary negative words like “no” and “not” do not exist in Kui; but the negative is expressed by a momentary break in the pronunciation of the verb made immediately after the verbal base. There are negative forms corresponding to all affirmative forms except in the Infinitive and the Verbal Participles.

SECTION II.

THE CONJUGATION AND ITS FORMATION.

The Conjugation of the verbs is made up by adding to the verbal bases suffixes that specify tenses and person and number. These inflexional additions are, with the exception of some euphonic adjustments in the Weak Verbs, the same for all verbs and are suffixed with strict regularity. There is, therefore, only one true Conjugation in Kui, though, in order to set forth things more clearly, the verbs are divided into four conjugations (strictly, four sections of one conjugation) following the four classes of verb already noted.

If the verb *vesnamu*, *we will speak*, is analysed, it is found to consist of three well-defined parts :—

- (a) *ves-*, the verbal base.
- (b) *-n-*, the future tense sign.
- (c) *-amu*, the first person plural suffix.

This is typical of all Kui verbs, which may all be analysed into their constituent parts with ■■■■. The first part of the verb is always the verbal base; then follows helping vowel, tense sign, personal suffix, participial ending or imperative inflexion according to the part of the verb used, and these can always be clearly recognised. The details of these inflexional additions to the verbal base that make up the conjugation are given in the following paragraphs.

1. TENSE PARTICLES.

The first inflexions added to the verbal base are particles indicative of the two Simple Tenses. The Future Tense Particle is *n*, and the Past Tense Particle is *t*. These **■** inserted between the verbal base and the personal suffixes.

E.g., *gi-n-enju*,
do-will-he = he will do.
meh-t-enju,
look-ed-he = he looked.

The four Compound Tenses are a combination of the Verbal Participles with the Simple Tenses of the Auxiliary verb *manba*, *to be*, and so need not be considered until after the Conjugation of the Simple Tenses has been dealt with.

Certain points concerning the insertion of the tense particles in the simple tenses Affirmative and Negative must be noted :—

Affirmative.

(a) In the Indicative Mood the tense particles are inserted everywhere except in the—

First Person	Singular	Future Tense.
Second Person	Singular	Future Tense.
Second Person	Plural	Future Tense.

(b) The particles **■** not inserted in the Imperative Mood and the Verbal Participles, though they appear regularly in the Relative Participles.

(c) In the conjugation of the Strong Verbs a helping vowel *-i* precedes the tense particles in all forms of the Indicative Mood and the Relative Participles. But this helping vowel does not appear in the Weak Verbs.

Negative.

(a) In the Indicative Mood the tense particle disappears from the Future Tense, but **■** retained in the Past Tense.

(b) There are no tense particles for the Imperative Mood, but they appear regularly in the Relative Participles.

(c) The helping vowel *-i* of the Strong Verbs disappears altogether.

(d) In speech the Negative is not expressed by using such negative auxiliary words as "no" and "not," but by **■** curious momentary break in the pronunciation of the verb between the verbal base and the succeeding inflexions. In the English clause "he will not speak," the negative is indicated by adding "not" to the affirmative form of the future tense "he will speak." But in Kui the equivalent of the negative clause is *vesēnju*, *he will not speak*, without any auxiliary negative word. Between the *s* of the verbal base *ves-* and the *e* of the personal suffix *-enju* there is a lack of fusion or coalescence which causes a not very perceptible break in pronunciation and a somewhat staccato effect upon the vowel *e* of the personal suffix.

The negative, therefore, is quite distinctive in pronunciation and cannot fail to be recognised, but it is difficult to represent it conveniently in writing or printing, because Kui has no script of its own and the Roman script provides no equivalent sign. But this grammar adopts the expedient of placing the sign " " over the vowel that immediately succeeds the verbal base. This is meant to signify that immediately preceding this sign the peculiar negative break must be made in pronunciation and the vowel that receives the sign be given the consequent slight staccato enunciation.

The negative break after the verbal base requires that the letter immediately following it shall be a vowel, and so wherever the tense particles appear in the Negative, i.e. in the Past Tense Indicative and in the Relative Participles, they are always preceded by the vowel -a.

E.g., *siātenju*, he did not give.
lākātenju, he did not sacrifice.

[N.B.—The attempt to represent the negative "break" in printing has sometimes been made by reduplicating the vowel immediately succeeding it.

E.g., *lākaatenju*, he did not sacrifice.

But this method is apt to produce an exaggerated pronunciation in reading, and is based upon a partial misunderstanding of the genius of the negative.]

2. SUFFIXES FOR PERSON AND NUMBER.

It is probable that originally the form of the verb constituted by the addition of the tense particle to the verbal base became a kind of verbal genitive, in which form it was able to govern and qualify other words in a sentence. All indications of person and number were then expressed by placing the personal pronouns and demonstrative pronouns after this genitive-like form of the verb. In the course of time the pronouns became attached and later some of them reduced and changed. Such may have been the course of development that has resulted to-day in a series of suffixes expressive of person and number added after the tense particle to complete the verbal form.

E.g., *pand-i-t-amu* = *panditamū*, we sent; made up as follows:—

<i>pand</i>	verbal base.
<i>i</i>	helping vowel.
<i>t</i>	past tense particle.
<i>amu</i>	personal suffix, First Person Plural.

The suffixes for person and number are added only in the Indicative Mood and comprise the following range:—

First Person	Singular Common.
Second Person	Singular Common.
Third Person	Singular Masculine.
Third Person	Singular Feminine and Neuter.
First Person	Plural Common Exclusive.
First Person	Plural Common Inclusive.

Second Person Plural	Common.
Third Person Plural	Masculine.
Third Person Plural	Feminine and Neuter.

The person and number suffixes are added to the tense particles wherever they appear, and wherever they fall out are added to the verbal base, except that in the affirmative of the *a* Verbs the helping vowel -i appears immediately after the verbal base, and the suffixes are added to that.

3. SUFFIXES FOR THE IMPERATIVE MOOD AND PARTICIPLES.

The suffixes added to form the *Imperative* are of a different order from the personal suffixes mentioned above, and do not seem to be connected in any way with the personal pronouns. Only the second persons, singular and plural, are used and these are expressed by -*mu* (singular) and -*tu* or -*du* (plural). The following points concerning the addition of these suffixes ■ to be noted :—

Affirmative.

(a) In the Strong Verbs ■ helping vowel -a is inserted between the verbal base and the imperative suffixes.

(b) In the Weak Verbs whose verbal bases end in ■ consonant, this helping vowel is reduced before the singular suffix to a slight sound which can scarcely be represented (an -a or -u may be used, but it is a very slight sound), and before the plural suffix it falls away altogether.

(c) In the Weak Verbs whose bases end in a vowel the imperative suffixes are added to the verbal bases without an intermediate helping vowel.

(d) The plural suffix is always -*tu* in the Strong Verbs and -*du* in the Weak Verbs.

Negative.

Throughout the Negative form the vowel -a is added to the verbal base for all verbs and for both singular and plural, but whereas the singular suffix -*mu* falls away altogether, the plural suffix persists and is always -*tu*.

The *Present Verbal Participle* is formed by adding an enunciative particle only, and there are no tense signs or personal endings. In the First Conjugation the enunciative ending is -*ai* (sometimes -*ki*) and it is added to the verbal base. E.g., Base *lāk-*, *lākai*, *sacrificing*. In the Second, Third and Fourth Conjugations the enunciative ending is -*i*, and the semi-formative consonants ■ and b characteristic of the Second and Fourth Conjugations are retained after the verbal base and before the addition of this ending -*i*; but the corresponding v is dropped and -*i* added immediately to the verbal base ■ the Third Conjugation.

E.g., Base *jā-*, *jāpi*, *begging*.
 „ *kō-*, *kōi*, *reaping*.
 „ *trē-*, *trēbi*, *travelling*

The *Perfect Verbal Participle* is formed by the addition of the enunciative particle *-a*, without tense signs or personal endings. This is added to the verbal base in the First and Third Conjugations, but in the Second Conjugation to the verbal base plus *-s* and in the Fourth Conjugation to the base plus *-j* (the corresponding sonant of *-s*).

E.g., Base *lāk-*, *lāka*, *sacrificed*.
 „ *jā-*, *jāsa*, *begged*.
 „ *kō-*, *kōa*, *reaped*.
 „ *trē-*, *trēja*, *travelled*.

The *Relative Participles* are formed by adding the future and past tense particles *-n* and *-t* plus the enunciative ending *-i*. In the affirmative these are added to the verbal base plus *-i* for the strong verbs and to the verbal base for the weak verbs. In the negative they are added to the verbal base plus *-a* for all verbs.

4. GENERAL SCHEME OF TENSE, PERSONAL AND PARTICIPIAL SUFFIXES.

AFFIRMATIVE.

INDICATIVE :			<i>Singular.</i>	<i>Plural.</i>
Future Tense.	1st Person Excl.		-i	-namu
	1st „ Incl.			-nasu
	2nd Person :		-di	-deru
	3rd „ M.		-nenju	-neru
	3rd „ F. & N.		-ne	-nu
Past Tense.	1st Person Excl.		-te	-tamu
	1st „ Incl.			-tasu
	2nd Person :		-ti	-teru
	3rd „ M.		-tenju	-teru
	3rd „ F. & N.		-te	-tu
IMPERATIVE :				
	2nd Person :		-mu	-tu or -du
PARTICIPLES :				
Verbal.	Present :			-ai or -i
	Perfect :			-a
Relative.	Future :			-ni
	Past :			-ti

NEGATIVE.

INDICATIVE :		Singular.	Plural.
Future Tense.	1st Person Excl.	-ēnu	-ānu
	1st " Incl.		-āsu
	2nd Person :	-āi	-ēru
	3rd " M.	-ēnju	-ēru
	3rd " F. & N.	-ē	-ō or -ū
Past Tense.	1st Person Excl.	-ātesu	-ātamu
	1st " Incl.		-ātasu
	2nd Person :	-āti	-āteru
	3rd " M.	-ātenju	-āteru
	3rd " F. & N.	-āte	-ātu
IMPERATIVE :			
	2nd Person :	-ā	-ātu

PARTICIPLES :

Verbal.	Present	none.
	Perfect	
Relative.	Future :	-āni
	Past :	-āti

5. EQUIVALENT MEANINGS IN ENGLISH OF THE SIMPLE TENSE FORMS.

In the paradigms below a regular Kui verb is completely conjugated (except for the Relative Participles) in the Simple Tenses, and the English equivalents are given. From this may be gathered all the English equivalents for all the paradigms of the four conjugations. Relative Participles are omitted as they can only be translated into English by a relative phrase or clause. Their use is explained in Chap. VIII, § II (c).

Here, and in all the paradigms of the verbs, the Demonstrative Pronouns *ianju*, *iri*, *iaru* and *ivi* are used to represent *he*, *she* (or *it*), and *they*; but *eanju*, *ēri*, *earu* and *ēvi* would be equally appropriate. The pronouns formed from the demonstratives *a* and *u* are less commonly used in speech. (See Chap. V, § III.)

*English equivalents of Simple Tenses.*Type verb: *tāka*, to walk.

AFFIRMATIVE.

INDICATIVE:

Future Tense.

Singular.	1st	ānu tākii,	<i>I shall walk,</i>	<i>= I walk.</i>
	2nd	inu tākidi,	<i>you will walk,</i>	<i>or you walk.</i>
	3rd Mas.	ianju tākinenju,	<i>he will walk,</i>	<i>or he walks.</i>
	3rd Fem.	iri tākine,	<i>she will walk,</i>	<i>or she walks.</i>
	3rd Neut.	iri tākine,	<i>it will walk,</i>	<i>or it walks.</i>
Plural.	1st Excl.	āmu tākinamu,	<i>we shall walk,</i>	<i>or we walk.</i>
	1st Incl.	āju tākinasu,	<i>we shall walk,</i>	<i>or we walk.</i>
	2nd:	iru tākideru,	<i>you will walk,</i>	<i>or you walk.</i>
	3rd Mas.	iaru tākineru,	<i>they will walk,</i>	<i>or they walk.</i>
	3rd F. & N.	ivi tākinu,	<i>they will walk,</i>	<i>or they walk.</i>

Past Tense.

Singular.	1st:	ānu tākite,	<i>I walked.</i>	
	2nd:	inu tākiti,	<i>you walked.</i>	
	3rd Mas.	ianju tākitenju,	<i>he walked.</i>	
	3rd Fem.	iri tākite,	<i>she walked.</i>	
	3rd Neut.	iri tākite,	<i>it walked.</i>	
Plural.	1st Excl.	āmu tākitamu,	<i>we walked.</i>	..
	1st Incl.	āju tākitasu,	<i>we walked.</i>	
	2nd:	iru tākiteru,	<i>you walked.</i>	
	3rd Mas.	iaru tākiteru,	<i>they walked.</i>	
	3rd F. & N.	ivi tākitu,	<i>they walked.</i>	

IMPERATIVE:

2nd Singular:	tākamu,	<i>walk.</i>
2nd Plural:	tākaŋu,	<i>walk.</i>

VERBAL PARTICIPLES:

Present:	tākai,	<i>walking.</i>
Perfect:	tāka,	<i>walked.</i>

NEGATIVE.

INDICATIVE:

Future Tense.

Singular.	1st :	ānu tākēnu,	I ■■■ not walk.
	2nd :	īnu tākāi,	you will not walk.
	3rd Mas.	ianju tākēnju,	■ will not walk.
	3rd Fem.	iri tākē,	she will not walk.
	3rd Neut.	iri tākē,	it will not walk.
Plural.	1st Excl.	ānu tākānu,	we shall not walk.
	1st Incl.	āju tākāsu,	we shall not walk.
	2nd :	iru tākēru,	you will not walk.
	3rd Mas.	iaru tākēru,	they will not walk.
	3rd F. & N.	ivi tākō,	they will not walk.

Past Tense.

Singular.	1st :	ānu tākātenu,	I did not walk.
	2nd :	īnu tākāti,	you did not walk.
	3rd Mas.	ianju tākātenju,	he did not walk.
	3rd Fem.	iri tākāte,	she did not walk.
	3rd Neut.	iri tākāte,	it did not walk.
Plural.	1st Excl.	ānu tākātanu,	■ did not walk.
	1st Incl.	āju tākātasu,	we did not walk.
	2nd :	iru tākāteru,	you did not walk.
	3rd Mas.	iaru tākāteru,	they did not walk.
	3rd F. & N.	ivi tākātu,	they did not walk.

IMPERATIVE:

2nd Singular :	tākā,	do ■■■ walk.
2nd Plural :	tākānu,	■ not walk.

SECTION III.

THE SIMPLE TENSES OF THE FIRST THREE CONJUGATIONS.

Though strictly speaking there is only ■■■ conjugation in Kui, all the personal suffixes being the same for all verbs with a few euphonic exceptions, it will make for clearness if the verbs are divided into four conjugations, namely:—

- I. First Conjugation : all a Verbs.
- II. Second Conjugation : all pa Verbs.
- III. Third Conjugation : all va Verbs.
- IV. Fourth Conjugation : all ■■■ Verbs.

The Fourth Conjugation will be subdivided into eight parts so that the euphonic adjustments and irregularities peculiar to the ba Verbs may be shown clearly.

The "type" verbs given in the paradigms are representatives of their several classes and all verbs of the ■■■ class are conjugated like them except where special mention is made.

I. FIRST CONJUGATION: a VERBS.

Type: *lāka*, to sacrifice.Verbal Base: *lāk-*. Infinitive: *lāka*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu lāki inu lākidi ianju lākinenju iri lākine	āmu lākinamu āju lākinasu iru lākideru iaru lākineru ivi lākinu
Past:	ānu lākite inu lākiti ianju lākitenju iri lākite	āmu lākitamu āju lākitasu iru lākiteru iaru lākiteru ivi lākitu
IMPERATIVE:	lākamu lākaṭu	

PARTICIPLES:

Verbal.	Present:	lākai
	Perfect:	lāka
Relative.	Future:	lākini
	Past:	lākiti

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu lākēnu inu lākāi ianju lākēnju iri lākē	āmu lākāmu āju lākāsu iru lākēru iaru lākēru ivi lākō
Past:	ānu lākātenu inu lākāti ianju lākātenju iri lākāte	āmu lākātamu āju lākātasu iru lākāteru iaru lākāteru ivi lākātu
IMPERATIVE:	lākā lākātu	

PARTICIPLES:

Relative.	Future:	lākāni
	Past:	lākāti

II. SECOND CONJUGATION : *pa* VERBS.Type : *jāpa*, to beg.Verbal Base : *jā-*. Infinitive : *jāpa*.

AFFIRMATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<i>ānu jāi</i>	<i>ānu jānamu</i>
	<i>inu jādi</i>	<i>inu jāderu</i>
	<i>ianju jānenju</i>	<i>iaru jāneru</i>
	<i>iri jāne</i>	<i>ivi jānu</i>
Past :	<i>ānu jāte</i>	<i>ānu jātamu</i>
	<i>inu jāti</i>	<i>inu jātasu</i>
	<i>ianju jātenju</i>	<i>iaru jāteru</i>
	<i>iri jāte</i>	<i>ivi jātu</i>
IMPERATIVE :	<i>jānu</i>	<i>jādu</i>

PARTICIPLES :

Verbal.	Present :	<i>jāpi</i>
	Perfect :	<i>jāsa</i>
Relative.	Future :	<i>jāni</i>
	Past :	<i>jāti</i>

NEGATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<i>ānu jāenu</i>	<i>ānu jānamu</i>
	<i>inu jāni</i>	<i>inu jāneru</i>
	<i>ianju jāenju</i>	<i>iaru jāneru</i>
	<i>iri jāē</i>	<i>ivi jāō</i>
Past :	<i>ānu jāātemu</i>	<i>ānu jāātamu</i>
	<i>inu jāāti</i>	<i>inu jāāteru</i>
	<i>ianju jāātenju</i>	<i>iaru jāāteru</i>
	<i>iri jāāte</i>	<i>ivi jāātu</i>
IMPERATIVE :	<i>jāē</i>	<i>jāātu</i>

PARTICIPLES :

Relative.	Future :	<i>jāāni</i>
	Past :	<i>jāāti</i>

III. THIRD CONJUGATION: *va* VERBSType: *kōva*, to reap.Verbal Base: *kō-*. Infinitive: *kōva*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu kōi</i> <i>inu kōdi</i> <i>ianju kōnenju</i> <i>iri kōne</i>	<i>ānu kōnamu</i> <i>āju kōnasu</i> <i>iru kōderu</i> <i>iaru kōneru</i> <i>ivi kōnu</i>
Past:	<i>ānu kōte</i> <i>inu kōti</i> <i>ianju kōtenju</i> <i>iri kōte</i>	<i>ānu kōtamu</i> <i>āju kōtasu</i> <i>iru kōteru</i> <i>iaru kōteru</i> <i>ivi kōtu</i>
IMPERATIVE:	<i>kōmu</i>	<i>kōdu</i>
PARTICIPLES:		
Verbal.	Present: <i>kōi</i> Perfect: <i>kōa</i>	
Relative.	Future: <i>kōni</i> Past: <i>kōti</i>	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu kōēnu</i> <i>inu kōāi</i> <i>ianju kōēnju</i> <i>iri kōē</i>	<i>ānu kōāmu</i> <i>āju kōāsu</i> <i>iru kōēru</i> <i>iaru kōēru</i> <i>ivi kōō</i>
Past:	<i>ānu kōātenu</i> <i>inu kōāti</i> <i>ianju kōātenju</i> <i>iri kōāte</i>	<i>ānu kōātamu</i> <i>āju kōātasu</i> <i>iru kōāteru</i> <i>iaru kōāteru</i> <i>ivi kōātu</i>
IMPERATIVE:	<i>kōā</i>	<i>kōātu</i>
PARTICIPLES:		
Relative.	Future: <i>kōāni</i> Past: <i>kōāti</i>	

Notes on First Conjugation.

An alternative Present Verbal Participle is in common use for all verbs whose verbal bases end in the consonants, s, j, nj, t, d, nd, t, d, nd, r and r. This is formed by adding -ki to the verbal base instead of -ai, and k being a surd attracts the sonant consonants into their corresponding surds, ■ that:—

(a) s, ■ and nj followed by k become sk.

E.g., rūsa : Present Verbal Participle is rūski.
 vaja : " " " " vaski.
 pānja : " " " " pāski.

(b) t, d and nd followed by k become tk.

E.g., iṭa : Present Verbal Participle is iṭki.
 aḍa : " " " " aṭki.
 paṇḍa : " " " " paṭki.

So also t, d and nd become tk.

(c) r and r followed by k become rk and rk.

E.g., kūra : Present Verbal Participle is kūrki.
 sūra : " " " " sūrki.

These Present Verbal Participles ■ used much more commonly than those ending in -ai whenever the verbal bases end in the consonants mentioned above.

[N.B.—The Present Verbal Participle of—

geha, to run, is gepki.
 ḍāmba, to pound, is ḍāpki.]

Notes on Second Conjugation.

1. The semi-formative p that is added to the verbal base of these verbs in the formation of the Infinitive, reappears only in the Present Verbal Participle and is replaced by s in the Perfect Verbal Participle. Elsewhere it is dropped altogether.

2. All pa Verbs whose verbal bases end in a vowel are conjugated exactly like jāpa, without exception.

3. The pa Verbs whose verbal bases end in a consonant ■ conjugated like jāpa (substituting the verbal bases for jā-) with the following modifications:—

(a) When the verbal base ends in k, this ■ and the semi-formative p are transposed wherever they come together, i.e., in the Infinitive and the Present Verbal Participle, but in all other parts the k resumes its position at the end of the base.

E.g., lepka, to break.
 Verbal Base, lek-.
 Infinitive, lepka.
 Present Verbal Participle, lepki.
 Perfect Verbal Participle, leksa.
 Past Tense Indicative, lekta, etc.

- (b) When the verbal base ends in **p**, this **p** remains throughout the conjugation, but the semi-formative **■** that makes up the Infinitive does not appear elsewhere. The Present Verbal Participle ends in **-ai** instead of **-pi**.

E.g., **grāppa**, to teach.
 Verbal Base, **grāp-**.
 Infinitive, **grāppa**.
 Present Verbal Participle, **grāpai**.
 Perfect Verbal Participle, **grāpsa**.
 Past Tense Indicative, **grāpte**, etc.

[N.B.—The Infinitives of verbs conjugated like **grāppa** are sometimes written with only one **p**, thus **grāpa**.]

- (c) When the verbal base ends in **h**, **s** is omitted from the Perfect Verbal Participle. All other forms are regular.

E.g., **mehpa**, to see.
 Verbal Base, **meh-**.
 Present Verbal Participle, **mehpi**.
 Perfect Verbal Participle, **meha**.
 Past Tense Indicative, **mekte**, etc.

- (d) When the verbal base ends in **l**, there is always the tendency for this **l** to fall away before the tense particle **t** in the Past Tense Affirmative of the Indicative and the Past Relative Participle Affirmative. When **l** drops out the dental **■** is changed to cerebral **ṭ**.

E.g., **noḷpa**, to ladle out.
 Verbal Base, **noḷ-**.
 Past Tense Indicative, **noṭe**, etc.
 Past Relative Participle, **noṭi**.

- (e) When the verbal base ends in a consonant **■** slight helping vowel is usually inserted between the verbal base and the imperative ending for the Imperative Singular Affirmative. This helping vowel must not be given full value (see Chap. VI, § II, 3), and is not always written.

E.g., **vesumu**, speak **alumu**, plait. **mehmu**, look.

Notes on Third Conjugation.

All **va** Verbs are conjugated like **kōva**, with the following few modifications:—

- (1) The Present Verbal Participles of five **va** Verbs are formed by suffixing **-ki** to the verbal base which is first strengthened by the addition of **p**. These five verbs are:—

dīva , to fall.	Present Verbal Participle, dīpki .
gīva , to do.	gīpki .
kīva , to pour.	kīpki .
sīva , to give.	sīpki .
vīva , to shoot.	vīpki .

In all other parts these verbs are regular.

FIRST TYPE represented by *sōlba*, *to enter*, in which the following modifications take place :—

- (a) *l* disappears before *t*, which is changed to *ʈ*.
- (b) *l* disappears before *d*, which is changed to *ɖ*.

All other parts are regular.

SECOND TYPE represented by *jelba*, *to pull*, in which the following modifications take place :—

- (a) *l* disappears before *t*, which is changed to *s*.
- (b) *l* disappears before *d*, which is changed to *j*.
- (c) *l* disappears before *j* in the Perfect Verbal Participle.

All other parts are regular.

THIRD TYPE represented by *salba*, *to go*, in which the following modifications take place :—

- (a) *l* disappears before *t*, which is changed to *s*.
- (b) *l* disappears before *d*, which is changed to *j*.
- (c) *l* disappears before *n*.
- (d) *l* disappears in the First Person Future Indicative Affirmative.
- (e) *l* disappears in the Present Verbal Participle which ends in *-ji* not *-bi*.
- (f) *l* disappears before *l* in the Perfect Verbal Participle.

The Negative is regular.

(4) When the verbal base ends in a nasal, the nasal is sometimes unable to maintain itself. Again there are three types of verbs of this class :—

FIRST TYPE represented by *pānba*, *to obtain*, in which the following modifications take place :—

- (a) *ŋ* disappears before *t*, which is changed to *ʈ*.
- (b) *ŋ* disappears before *n*.
- (c) *ŋ* disappears in the First Person Singular Future Indicative Affirmative.
- (d) *ŋ* changes to *n* in all negative forms.

All other parts are regular.

The verbal base of all the verbs of this type end in the cerebral nasal *ŋ* except *sernba*.

SECOND TYPE represented by *tinba*, *to eat*, in which the following modifications take place :—

- (a) *n* disappears before *t*, which is changed to *s*.
- (b) *n* disappears before *n*.
- (c) *n* disappears in the First Person Singular Future Indicative Affirmative.
- (d) After *n*, *d* changes to *j*.
- (e) The Present Verbal Participle ends in *-ji* not *-bi* but *n* is retained.

The Negative is regular.

The verbal base of all the verbs of this type end in the nasal *n*.

THIRD TYPE represented by *manba*, *to be*. This is used as the auxiliary verb in the Compound Tenses and is conjugated like *tinba* in the Affirmative. The Negative in most common regular use is formed from the root *siq-*, *not being*, which is conjugated regularly, but negatives formed from the base *man-* are also used.

It will be convenient, therefore, to divide the Fourth Conjugation into eight parts, thus:—

Part 1:	Base ending in vowel.	Type:	<i>trēba</i> .
Part 2:		Type:	<i>nobga</i> .
Part 3:		First Type:	<i>sōlba</i> .
Part 4:		Second Type:	<i>jelba</i> .
Part 5:		Third Type:	<i>salba</i> .
Part 6:		First Type:	<i>pānba</i> .
Part 7:		Second Type:	<i>tinba</i> .
Part 8:		Third Type:	<i>manba</i> .

The following is a list of *ba* Verbs classified as above:—

Part 1:	<i>trēba</i> ,	<i>to wander, or travel from place to place.</i>
Part 2:	<i>abga</i> ,	<i>to be fitting.</i>
	<i>gebga</i> ,	<i>to associate with.</i>
	<i>ihga</i> ,	<i>to cast down.</i>
	<i>mabga</i> ,	<i>to grovel.</i>
	<i>nobga</i> ,	<i>to wash.</i>
	<i>pebga</i> ,	<i>to collect.</i>
	<i>subga</i> ,	■ <i>roast.</i>
	<i>tubga</i> ,	■ <i>tie a band.</i>
	<i>ubga</i> ,	■ <i>with.</i>
Part 3:	<i>nīlba</i> ,	<i>to be standing (corn).</i>
	<i>sōlba</i> ,	<i>to enter.</i>
	<i>vālba</i> ,	<i>to peel.</i>
Part 4:	<i>jelba</i> ,	<i>to pull.</i>
	<i>velba</i> ,	<i>to pull.</i>
Part 5:	<i>salba</i> ,	<i>to go.</i>
Part 6:	<i>ēnba</i> ,	<i>to hold out the hand to receive.</i>
	<i>pānba</i> ,	<i>to obtain.</i>
	<i>seroba</i> ,	<i>to be ripe.</i>
	<i>unba</i> ,	<i>to drink.</i>
Part 7:	<i>inba</i> ,	■ <i>say.</i>
	<i>punba</i> ,	<i>to know.</i>
	<i>tinba</i> ,	<i>to eat.</i>
	<i>venba</i> ,	<i>to hear, to ask.</i>
Part 8:	<i>manba</i> ,	<i>to be.</i>

The above verbs are conjugated according to type ■ set forth in the following paradigms:—

FOURTH CONJUGATION: *VR* VERBSPART I.—*Verbal Base ending in vowel.*Type: *trēba*, to wander.*Verbal Base*: *trē-*. *Infinitive*: *trēba*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu trēi	āmu trēnamu āju trēnasu īru trēderu īaru trēneru īvi trēnu
Past:	ānu trēte īnu trēti īanju trētenju īri trēte	āmu trētamu āju trētasu īru trēteru īaru trēteru īvi trētu
IMPERATIVE:	trēmu	trēdu
PARTICIPLES:		
Verbal.	Present: trēbi Perfect: trēja	
Relative.	Future: trēni Past: trēti	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu trēānu īnu trēāi īanju trēānju īri trēā	āmu trēāmu āju trēāsu īru trēāru īaru trēāru īvi trēā
Past:	ānu trēātenu īnu trēāti īanju trēātenju īri trēāte	āmu trēātamu āju trēātasu īru trēāteru īaru trēāteru īvi trēātu
IMPERATIVE:	trēā	trēāju
PARTICIPLES:		
Relative.	Future: trēāni Past: trēāti	

PART 2.—*Verbal Base ending in g.*

Type: nobga, to wash.

Verbal Base: nog-. Infinitive: nobga.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu nogi inu nogdi ianju nognenju iri nogne	āmu nognamu āju nognasu iru nogderu iaru nogneru ivi nognu
Past:	ānu nogde inu nogdi ianju nogdenju iri nogde	āmu nogdamu āju nogdasu iru nogderu iaru nogderu ivi nogdu
IMPERATIVE:	nogumu	nogdu

PARTICIPLES:

Verbal.	Present:	noggi
	Perfect:	nogja
Relative.	Future:	nogai
	Past:	nogdi

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu nogēnu inu nogāi ianju nogēnju iri nogē	āmu nogāmu āju nogāsu iru nogēru iaru nogēru ivi nogō
Past:	ānu nogātenu inu nogāti ianju nogātenju iri nogāte	āmu nogātamu āju nogātasu iru nogāteru iaru nogāteru ivi nogātu
IMPERATIVE:	nogā	nogātu

PARTICIPLES:

Relative.	Future:	nogāni
	Past:	nogāti

[N.B.—In the imperative nogumu the vowel sound following the verbal base is very slight; see Chap. VI, § II, 3.]

PART. 3.—*Verbal Base ending in 1: First Type.*Type: *sōlba*, to enter.Verbal Base: *sōl-*. Infinitive: *sōlba*.

AFFIRMATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future:		ānu sōli	āmu sōlnamu
			āju sōlnasu
		inu sōḍi	iru sōḍeru
		ianju sōlnenju	iaru sōlneru
Past:		iri sōlne	ivi sōlnu
		ānu sōṭe	āmu sōṭamu
			āju sōṭasu
		inu sōṭi	iru sōṭeru
		ianju sōṭenju	iaru sōṭeru
		iri sōṭe	ivi sōṭu
IMPERATIVE:		sōlumu	sōḍu
PARTICIPLES:			
Verbal.	Present:	sōlbi	
	Perfect:	sōlja	
Relative.	Future:	sōlni	
	Past:	sōṭi	

NEGATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future:		ānu sōlēnu	āmu sōlāmu
			āju sōlāsu
		inu sōlāi	iru sōlēru
		ianju sōlēnju	iaru sōlēru
Past:		iri sōlē	ivi sōlō
		ānu-sōlātenu	āmu sōlātamu
			āju sōlātasu
		inu sōlāti	iru sōlāteru
		ianju sōlātenju	iaru sōlāteru
		iri sōlāte	ivi sōlātu
IMPERATIVE:		sōlā	sōlāṭu
PARTICIPLES:			
Relative.	Future:	sōlāni	
	Past:	sōlāti	

PART 4.—*Verbal Base ending in l: Second Type.*Type: *jelba, to pull.**Verbal Base: jel-. Infinitive: jelba.*

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu jeli inu jeji ianju jelneju iri jeloe	ānu jelnamu āju jelnasu iru jejeru iaru jelnern ivi jelan
Past:	ānu jese inu jesi ianju jesenju iri jese	ānu jesamu āju jesasu iru jeseru iaru jeseru ivi jesu
IMPERATIVE:	jelamu	jeju
PARTICIPLES:		
Verbal.	Present: jelbi Perfect: jeja	
Relative.	Future: jelni Past: jesi	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu jelēnu inu jelāi ianju jelēnju iri jelē	ānu jelāmu āju jelāu iru jelēru iaru jelēru ivi jelō
Past:	ānu jelātenu inu jelāti ianju jelātenju iri jelāte	ānu jelātamū āju jelātasu iru jelāteru iaru jelāteru ivi jelātu
IMPERATIVE:	jelā	jelātu
PARTICIPLES:		
Relative.	Future: jelāni Past: jelāti	

PART 5.—*Verbal Base ending in i: Third Type.*Type: *salba*, to go.Verbal Base: *sal-*. Infinitive: *salba*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu sai inu saji ianju sanenju iri sane	āmu sanamu āju sanasu iru sajeru iaru saneru ivi sanu
Past:	ānu sase inu sasi ianju sasenju iri sase	āmu sasamu āju sasasu iru saseru iaru saseru ivi sasu
IMPERATIVE:	salumu	saju
PARTICIPLES:		
Verbal.	Present: saji Perfect: saja	
Relative.	Future: sani Past: sasi	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu salēnu inu salāi ianju salēnju iri salē	āmu salāmu āju salāsu iru salēru iaru salēru ivi salō
Past:	ānu salātenu inu salāti ianju salātenju iri salāte	āmu salātamu āju salātasu iru salāteru iaru salāteru ivi salātu
IMPERATIVE:	salā	salātu
PARTICIPLES:		
Relative.	Future: salāni Past: salāti	

PART 3.—*Verbal Base ending in nasal : First Type.*

Type: **pāṇba**, to obtain.

Verbal Base: **pāṇ-**. Infinitive: **pāṇba**.

AFFIRMATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future:		ānu pāi	āmu pānamu
			āju pānasu
		īnu pāṇḍi	īru pāṇḍeru
		ianju pānenju	iaru pāneru
Past:		īri pāne	ivi pānu
		ānu pāṭe	āmu pāṭamu
			āju pāṭasu
		īnu pāṭi	īru pāṭeru
		ianju pāṭenju	iaru pāṭeru
		īri pāṭe	ivi pāṭu
IMPERATIVE:		pāṇamu	pāṇḍu
PARTICIPLES:			
Verbal.	Present:	pāṇbi	
	Perfect:	pāṇja	
Relative.	Future:	pāni	
	Past:	pāṭi	

NEGATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future:		ānu pāṇēnu	āmu pāṇāmu
			āju pāṇāsu
		īnu pāṇāi	īru pāṇēru
		ianju pāṇēnju	iaru pāṇēru
Past:		īri pāṇē	ivi pāṇō
		ānu pāṇātenu	āmu pāṇātamu
			āju pāṇātasu
		īnu pāṇāti	īru pāṇāteru
		ianju pāṇātenju	iaru pāṇāteru
		īri pāṇāte	ivi pāṇātu
IMPERATIVE:		pāṇō	pāṇāṭu
PARTICIPLES:			
Relative.	Future:	pāṇāni	
	Past:	pāṇāti	

PART 7.—*Verbal Base ending in nasl : Second Type.*Type : *tinba*, to eat.Verbal Base : *tin-*. Infinitive : *tinba*.

AFFIRMATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<i>ānu tii</i>	<i>ānu tinamu</i>
	<i>īnu tinji</i>	<i>āju tinasu</i>
	<i>ianju tinenju</i>	<i>īru tinjeru</i>
	<i>iri tine</i>	<i>iaru tineru</i>
		<i>ivi tinu</i>
Past :	<i>ānu tise</i>	<i>ānu tisamu</i>
	<i>īnu tisi</i>	<i>āju tisasu</i>
	<i>ianju tisenju</i>	<i>īru tiseru</i>
	<i>iri tise</i>	<i>iaru tiseru</i>
		<i>ivi tisu</i>

IMPERATIVE : *tinumu* *tinju*

PARTICIPLES :

Verbal.	Present :	<i>tinji</i>
	Perfect :	<i>tinja</i>
Relative.	Future :	<i>tinl</i>
	Past :	<i>tisl</i>

NEGATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<i>ānu tinēnu</i>	<i>ānu tinānu</i>
	<i>īnu tināi</i>	<i>āju tināsu</i>
	<i>ianju tinēnju</i>	<i>īru tinēru</i>
	<i>iri tinē</i>	<i>iaru tinēru</i>
		<i>ivi tinō</i>
Past :	<i>ānu tinātenu</i>	<i>ānu tinātamu</i>
	<i>īnu tināti</i>	<i>āju tinātasu</i>
	<i>ianju tinātenju</i>	<i>īru tināteru</i>
	<i>iri tināte</i>	<i>iaru tināteru</i>
		<i>ivi tinātu</i>

IMPERATIVE : *tinā* *tināŋu*

PARTICIPLES :

Relative.	Future :	<i>tināni</i>
	Past :	<i>tināti</i>

PART 8.—*Verbal Base ending in nasal: Third Type.*The Auxiliary Verb: *manha*, to be.

AFFIRMATIVE.

Verbal Base: man-. Infinitive: *manha*.

INDICATIVE:	Singular.	Plural.
Future:	ānu mai inu manji ianju manenju iri mane	ānu manamu āju manasu iru manjeru iaru maneru ivi manu
Past:	ānu mase inu masi ianju masenju iri —	ānu masamu āju masasu iru maseru iaru maseru ivi masu

IMPERATIVE: *manamu* *manju*

PARTICIPLES:

Verbal.	Present:	manji
	Perfect:	manja
Relative.	Future:	mani
	Past:	masi

NEGATIVE.

Verbal Base: siđ-. Infinitive: *siđa*.

INDICATIVE:	Singular.	Plural.
Future:	ānu siđenu inu siđai ianju siđenju iri siđa	ānu siđamu āju siđasu iru siđeru iaru siđeru ivi siđo
Past:	ānu siđatenu inu siđati ianju siđatenju iri siđate	ānu siđatamu āju siđatasu iru siđateru iaru siđateru ivi siđatu

IMPERATIVE: none.

PARTICIPLES:

Relative.	Future:	siđani
	Past:	siđati

[N.B.—*siđ-* is an affirmative base with a negative meaning, signifying itself “not being.” And so there is no negative “break” in the pronunciation of the verbal parts.]

Negative Auxiliary formed from Base man-.

Verbal Base : man-.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	ānu manēnu inu manāi ianju manēnju iri manē	ānu manāmu āju manāsu iru manēru iaru manēru ivi manō
Past :	ānu manātenu inu manāti ianju manātenju iri manāte	ānu manātamu āju manātasu iru manāteru iaru manāteru ivi manātu
IMPERATIVE :	manā	manātu
PARTICIPLES :		
Relative. Future :	manāni	
Past :	manāti	

[N.B.—The Future Tense of the Auxiliary, Affirmative and Negative, has a present significance as well as a future one. E.g., ānu mai, *I am* ; ānu siḍenu and ānu manēnu, *I am not*.]

SECTION V.

COMPOUND TENSES.

The four Compound Tenses are Present, Imperfect, Perfect, and Pluperfect. It will not be necessary to give their conjugations in full because they are all formed by combining the Present and Perfect Verbal Participles of the verbs with the Future and Past Tenses of the Auxiliary *manba* which has already been conjugated. The future of *manba* has also a present tense significance and always has this meaning when used in the Compound Tenses. The Compound Tenses are only used in the Indicative Mood and the Relative Participles and are made up as follows :—

The *Present Tense* is formed by the Present Verbal Participle followed by the Future Auxiliary.

Affirmative.	Indicative :	ānu tākai mai, <i>I am walking.</i>
"	Relative Participle }	tākai mani.
Negative.	Indicative :	ānu tākai siḍenu, <i>I am not walking.</i>
"	Relative Participle }	tākai siḍani.

The *Imperfect Tense* is formed by the Present Verbal Participle followed by the Past Auxiliary.

Affirmative.	Indicative :	ānu tākai mase, <i>I was walking.</i>
"	Relative Participle }	tākai masi.
Negative.	Indicative :	ānu tākai siḍatenu, <i>I was not walking.</i>
"	Relative Participle }	tākai siḍati.

The *Perfect Tense* is formed by the Perfect Verbal Participle followed by the Future Auxiliary.

Affirmative.	Indicative :	ānu tāka mai, <i>I have walked.</i>
"	Relative Participle }	tāka mani.
Negative.	Indicative :	ānu tāka siḍenu, <i>I have not walked.</i>
"	Relative Participle }	tāka siḍani.

The *Pluperfect Tense* is formed by the Perfect Verbal Participle followed by the Past Auxiliary.

Affirmative.	Indicative :	ānu tāka mase, <i>I had been walking.</i>
"	Relative Participle }	tāka masi.
Negative.	Indicative :	ānu tāka siḍatenu, <i>I had not been walking.</i>
"	Relative Participle }	tāka siḍati.

The Compound Tenses of ■ verbs are made up in the same way as above for all persons and numbers.

1. THE USE OF TENSES.

Although in general the tenses of the Kui verbs have the meanings ascribed to them in the English equivalents already given, they do not always fit exactly into the English scheme of tenses, as the following will show:—

The *Future Tense* is used to express future happenings and actions ; it may also indicate ■ customary or everyday occurrence.

E.g., vie ānu māmatoki sai,
I shall go to my uncle's house to-morrow.
kūinga kalu uneru ḥakive tāra āsaska kalu kilu,
Kui men drink toddy but their women refuse it.

The *Past Tense* is the equivalent of the Greek Aorist or the English Preterite. It expresses a completed action that took place on the past. But sometimes it is used to express what would be the perfect tense in English.

E.g., rōsi deri krāḍi rōṇḍa vītenju,
he shot ■ large tiger the other day.
ānu mīngi mehpa tangi vāte,
I have come to see you.

ānu prēki gaṭanu āātenu.

I have not become a thief = I am not a thief.

sātenju,

he has died, or he is dead.

The *Present Tense* describes happenings that are actually going on at the present.

E.g., **āmu māi nāju tani iḍu ronḍa dēspi manamu,**
we are building a house in our village.

But it is not used to express future intentions such as the English clause, "he is going to the market this afternoon." For this the *Future* would be used, thus, **venḍa vēla āṭā tangi sanenju.**

The *Imperfect Tense* expresses an incomplete action which was going on in the past when something else happened.

E.g., **sīla pōru tōṇḍiti ḍeli tani āmu panga tani sēru rūi masamu.**
at the time when the quarrel began we were ploughing in the field.

It may also express a customary action of the past.

E.g., **kahe kūṅga mrīmi gaṇḍi mūsipi maseru,**
in the early days the Kūi people used to offer (lit. bury) the meriah sacrifice.

The *Perfect Tense* is not used nearly so frequently as it is in English; it expresses an action that has taken place and the effects of which continue in the present.

E.g., **eanju vāja manenju,**
he has come.
ānu ēraṅgi sīa mai,
I have given it to her.
īnu koksa manji,
you have sat down,
(i.e. you are sitting down).

(This clause is never expressed by the present in Kūi.)

So also,

āmu ḍōsa masamu,
we are lying down.

The *Pluperfect Tense* is used very much as it is in English.

E.g., **eanju vāja siḍatenju,**
he had not come.

But note—

īnu koksa masi,
you were sitting down.
āmu ḍōsa masamu,
we were lying down.

2. PRINCIPAL PARTS OF VERBS.

Certain parts of the verb may be regarded as being the key to the whole conjugation of the verb; when these parts are known all other verbal parts may be deduced with — These parts are five:—

- (a) The Infinitive.
- (b) The First Person Singular Future Indicative Affirmative.
- (c) The First Person Singular Past Indicative Affirmative.
- (d) The Present Verbal Participle.
- (e) The Perfect Verbal Participle.

The following list gives the principal parts of all types of verbs:—

BASE ENDING IN	PRINCIPAL PARTS.				
	1	2	3	4	5
<i>First Conjugation:</i>					
k, g, p, b, h	lāka	lākii	lākite	lākai	lāka
s, j, nj, t, d, ɳd	panḍa	panḍii	panḍite	paṭki	panḍa
t, d, nd, r, ɾ					
<i>Second Conjugation:</i>					
Any vowel	jāpa	jāi	jāte	jāpi	jāsa
k	lepka	leki	lekte	lepki	lekṣa
s, t, r, ɾ, l	vespa	vesi	veste	vespi	vessa
h	mehpa	mehi	mekte	mehpi	meha
p	sāppa	sāpi	sāpte	sāpai	sāpsa
i irregular	nolpa	noli	noṭe	nolpi	nolṣa
<i>Third Conjugation:</i>					
ē, i, ō, ū	kōva	kōi	kōte	kōi	kōa
ā	sāva	sāi	sāte	sāi	sāja
(Special form)	giva	gli	gite	gipki	gia

BASE ENDING IN	PRINCIPAL PARTS.				
	1	2	3	4	5
<i>Fourth Conjugation :</i>					
Any vowel	trēba	trēi	trēte	trēbi	trēja
g	nobga	nogi	nogde	nobgi	nogja
1 : 1st Type	sōlba	sōli	sōte	sōlbi	sōlja
1 : 2nd Type	jelba	jeli	jese	jelbi	jeja
1 : 3rd Type	salba	sai	sase	saji	saja
Nasal : 1st Type	pāṇba	pāi	pāte	pāṇbi	pānja
Nasal : 2nd Type	tinba	tii	tise	tinbi	tinja
Nasal : 3rd Type	manba	mai	mase	manbi	manja

II. CONTRACTED FORMS.

In the common speech of the people the compound tenses are not usually given their full form but are contracted by omitting the first two letters, *ma*, of the affirmative auxiliary and joining the rest of the auxiliary to the Verbal Participle.

E.g., *inu ani paṭi gipkinji?*

what work ARE YOU DOING?

gipkinji is a contraction of *gipki manji*.

earu māṇga tasaneru,

they HAVE BROUGHT bamboos.

tasaneru is a contraction of *tasa maneru*.

ānu nāju takarii vessase,

I HAD TOLD the village folk.

vessase is a contraction of *vessa mase*.

Sometimes the Present Verbal Participle of *giva*, *to do*, is reduced to *gipi*.

A common idiom in speech overcomes the harshness of the bare command in the Imperative Singular Affirmative. The word *ike a little*, is added to the imperative which is contracted by the omission of the personal ending.

E.g., *vesike (vesumu + ike), speak.*

taike = taika (tāmu + ike), bring.

CHAPTER VII.

VERBS.

PART II.—APPELLATIVES AND PARTICLES.

This chapter includes the following sections :—

- I. Verbal Appellatives.
- II. Modal Particles.
- III. Transition Particles.
- IV. Motion Particles.

SECTION I.

APPELLATIVE FORMATIONS.

1. VERBAL APPELLATIVE ENDINGS USED INSTEAD OF THE COPULA.

The verbal appellative endings comprise the full range of persons, first, second and third, singular and plural, masculine, feminine and neuter. They are :—

	<i>Singular.</i>	<i>Plural.</i>
1st Person :	-anu	-anu -asu
2nd Person :	-ati	-atera
3rd Person : Masculine :	-anju	-aru or -aka
Fem. and Neut :	-ari	-ai

These personal suffixes may be added to all Relative Participles, as well as some nouns, pronouns, adjectives and adverbs, and so form expressions which in English would be adjectives or adjectival clauses or phrases connected with a **■ ■ ■** pronoun by the present tense of the verb "to be" as a copula.

E.g. eanju degitanju,
he is the man who **■ ■ ■** away.

ānu deranu,
I am great.

In the above examples degitanju is formed by adding the verbal appellative ending -anju to the past relative participle of dega, to run; and deranu is the adjective deri, great, plus the verbal appellative -anu.

(a) *Added to Relative Participles.*

All relative participles of all verbs and tenses, affirmative and negative, may receive the verbal appellative endings. If the verb *giva*, to do, be taken as a type, the following is a complete list of verbal appellative forms of the first person singular. The other persons may be deduced therefrom.

AFFIRMATIVE.

Future :	ānu ginanu,	<i>I am the person who will do.</i>
Past :	ānu gitanu,	<i>I am the person who did.</i>
Present :	ānu gipki manānu,	<i>I am the person who is doing.</i>
Imperfect :	ānu gipki masanu,	<i>I am the person who was doing.</i>
Perfect :	ānu gia mananu,	<i>I am the person who has done.</i>
Pluperfect :	ānu gia masanu,	<i>I am the person who had done.</i>

NEGATIVE.

Future :	ānu giānanu,	<i>I am the person who will not do.</i>
Past :	ānu giātanu,	<i>I am the person who did not do.</i>
Present :	ānu gipki siḍananu,	<i>I am the person who is not doing.</i>
Imperfect :	ānu gipki siḍatanu,	<i>I am the person who was not doing.</i>
Perfect :	ānu gia siḍananu,	<i>I am the person who has not done.</i>
Pluperfect :	ānu gia siḍatanu,	<i>I am the person who had not done.</i>

Appellative forms of all verbs are made up in the above manner by adding the verbal appellative endings to the appropriate relative participle less its final enunciative *-i*. Appellatives formed from relative participles retain the verbal force of the verb and may govern an object or be qualified by an adverb.

E.g., *i maha dehane seṇja manari gina ?*
is this mango a very ripe one ?

iru iḍu tini ḍeṣpi manateru,
you are the people who are building the house.

(b) *Added to Nouns.*

Some nouns may receive the verbal appellative endings, though the suffixes are considerably modified.

All caste names such as *kūenju*, *domenju*, etc., may receive the suffixes, also words like *mṛehenju*, *mṛienju*, etc., and sometimes uncompound nouns.

The suffixes are added as follows :—

ānu kūentenu,	<i>I am a Kui person.</i>
īnu kūenti,	<i>you are a Kui person.</i>
ianju kūenju,	<i>he is a Kui man.</i>
īri kūali,	<i>she is a Kui woman.</i>
ānu kūinganamu,	<i>we are Kui people.</i>
āju kūinganasu,	<i>we are Kui people.</i>
iru kūinganḍeru,	<i>you are Kui people.</i>

iaru kūinga, they ■■ Kui men.
 ivi kūaliska, they are Kui ■■■■

And so also :—

ānu domentenu, I am ■ Pano person.
 ānu mrehentenu, I am ■ man.
 ānu mi ābatenu, I am your father.
 ānu krāḍitenu, I ■■ tiger.

(c) Added to Pronouns.

Some pronouns may receive the verbal appellative endings, as follows :—

Demonstrative Pronouns, on the bases i, ē, ■ and ō.

E.g., ānu eanu, I am that person.
 iūu eati, you are that person.
 ianju eanju, he is that ■■■■
 ēri ēri, she (or it) is ■■ woman (or thing).
 āmu eamu, ■■ those persons.
 āju easu, ■■ are those persons.
 iūu eateru, you are those persons.
 iaru earu, they are those ■■■■
 ivi ēvi, they are those ■■■■ (or things).

ianju eanju ■ often emphasised by adding -ne to eanju, thus :—

ianju eanje (= ianju eanju + ne).

Interrogative Pronouns on the bases imbai and ani.

Imbai, who?

ānu imbananu, who am I?
 iūu imbanati, who are you?
 eanju imbananju, who is he?
 ēri imbanari, who is she?
 āmu imbanamu, who are we?
 āju imbanasu, who are we?
 iūu imbanateru, who ■■ you?
 earu imbanaru, who ■■ they?
 ēvi imbanai, who are they?

The simple imbai is, however, used for ■■ persons more commonly than the above appellative forms.

E.g., iūu imbai? who are you?

Ani, what?

ānu ananu, what ■■ I?
 iūu anati, what are you?
 eanju ananju, what is he?
 ēri anari, what is she (or it)?
 āmu anamu, what are we?
 āju anasu, what ■■ we?

īru anateru,	what are you?
anaru,	what are they?
ēvī anai,	what are they?

Pronominal Appellatives on the basis ta-.

E.g., ānu ē nāju tanu, *I am a person of that village.*
 īnu ē nāju tati, *you are a person of that village.*

And so on for all persons, quite regularly.

ānutenu, āmutanu, ājutasu, are emphasised, or almost reflexive, forms of the simple personal pronouns.

E.g., ājutasu reha ānasu,
let us ourselves be glad.

(d) *Added to Adjectives and Numerals.*

Some adjectives may receive the verbal appellative endings.

E.g., ānu neganu, *I am good.*
 ānu deranu, *I am great.*
 ānu bēganu, *I am different.*
 ānu prāḍanu, *I am old.*

And so on quite regularly for all persons.

The appellatives are added to the auxiliary word gaṭi, and from it many adjectival phrases formed.

E.g., ānu ēlu gaṭanu, *I am wise* (lit. *I am a wise one*).

The numerals ro and rī, also receive the verbal appellative endings.

ānu roanu,	<i>I am one person.</i>
īnu roati,	<i>you are one person.</i>
tanju roanju,	<i>he is one man.</i>
(īri ronde),	<i>she (or it) is one woman (or thing).</i>
āmu rīamu,	<i>we are two persons.</i>
īru rīateru,	<i>you are two persons.</i>
īaru rīaru,	<i>they are two men.</i>
(īvi rīnde),	<i>they are two women (or things).</i>

The singular numeral ro is used idiomatically even with a plural personal suffix, as follows:—

āmu roanu ira ginamu,	<i>one of us will do this,</i>
roanu ēra ginamu,	<i>one of us that.</i>
īru roateru veska pēkaṭu,	<i>one of you split the wood,</i>
roateru pala vajaṭu,	<i>one of you cook the food.</i>

(e) *Added to Adverbs.*

Some adverbs receive the verbal appellative endings.

ānu ihtanu, *I am this kind of person.*
 īnu ihtati, *you are this kind of person.*

And so on for all persons.

- Aho, ānu sendonann, etc.,
I am one above, etc.
 ānu esonann ? etc.,
how many are we ? etc.
 ānu ē dehngi tamu, etc.,
I am a person like that, etc.
 ānu isingi fanu ? etc.,
what sort of person am I ? etc.

The following appellatives are commonly used :—

- embeenju ? *where is he ?*
 embee ? *where is she (or it) ?*
 embeeru ? *where are they ?*
 emboo ? *where are they ?*

2. VERBAL APPELLATIVE ENDINGS USED TO EXPRESS THE HORTATIVE.

The Hortative indicates an exhortation or semi-imperative, such as is implied in the English words "let him run," "let me speak." It is expressed by adding to the verb the particle **-k** to which is suffixed the verbal appellative endings to indicate the various persons.

In the Affirmative the Hortative suffixes are added to the Infinitive except in a few Fourth Conjugation verbs. In the Negative, however, they are added to the Verbal Base plus the vowel **-ā** which is characteristic of the negative throughout all the conjugations.

The following will illustrate the way in which the Hortative is made up :—

- tākakanu, let me walk.**
 tāka = Infinitive.
 k = Hortative particle.
 anu = Verbal appellative suffix First Person singular.
tākākanu, let me not walk.
 tāk = Verbal Base.
 ā = Helping vowel after Negative "break."
 k = Hortative particle.
 anu = Verbal appellative suffix.

The following paradigm gives the persons, Affirmative and Negative, with their English equivalents :—

Type: **tāka, to walk**

AFFIRMATIVE.

- Singular: **tākakanu, I walk.**
tākakati, let you walk.
tākakanju, let him walk.
tākakari, let her or it walk.
 Plural: **tākakanu, let us walk.**
tākakasu, let us walk.

tākakateru, *let you walk.*
 tākakaru, *let them walk.*
 tākakai, *let them walk.*

NEGATIVE.

Singular: tākakanu, *let me not walk.*
 tākakati, *let you not walk.*
 tākakanju, *let him not walk.*
 tākākari, *let her or it not walk.*
 Plural: tākakamu, *let us not walk.*
 tākakasu, *let us not walk.*
 tākakateru, *let you not walk.*
 tākakaru, *let them not walk.*
 tākakai, *let them not walk.*

The second persons singular and plural are very rarely used. In the following paragraphs, instead of setting forth all the hortative forms in detail, the third person singular masculine will be used as the representative form, from which all the others may be readily made up.

The mode of adding the Hortative suffixes for all the conjugations is as follows:—

(a) *First Conjugation: a Verbs.*

In the Affirmative the Hortative suffixes are added to the Infinitive, and in the Negative to the Verbal Base plus the -ā vowel, thus:—

Type: lāka, *to sacrifice.*

Affirmative: lākakanju.

Negative: lākākanju.

(b) *Second Conjugation: pa Verbs.*

In the Affirmative the Hortative suffixes are added to the Infinitive, and in the Negative to the Verbal Base plus the -ā vowel.

Type: vēpa, *to strike.*

Affirmative: vēpakanju.

Negative: vēākanju.

Type: lepka, *to break.*

Affirmative: lepkakanju.

Negative: lekākanju.

Type: vespa, *to speak.*

Affirmative: vespakanju.

Negative: vesākanju.

(c) *Third Conjugation: va Verbs.*

In the Affirmative the Hortative suffixes are added to the Infinitive, the semi-formative -v of which is changed to its corresponding surd

-p. In the Negative the suffixes are added to the Verbal Base plus -ā.

Type: *kōva*, to reap.

Affirmative: *kōpakanju*.

Negative: *kōākanju*.

(d) *Fourth Conjugation: ba Verbs.*

(i) All verbs whose bases end in a vowel, g, or l (except *salba*):

In the Affirmative the Hortative suffixes are added to the Infinitive, and in the Negative to the Verbal Base plus the vowel -ā.

Type: *trēba*, journey.

Affirmative: *trēbakanju*.

Negative: *trēākanju*.

Type: *nobga*, to wash.

Affirmative: *nobgakanju*.

Negative: *nogākanju*.

Type: *sōlba*, to enter.

Affirmative: *sōlbakanju*.

Negative: *sōlākanju*.

(ii) All verbs whose bases end in a nasal, and the verb *salba*:

In the Affirmative the Hortative suffixes are added to the Verbal Base plus the vowel -a, and in the Negative to the Verbal Base plus the vowel -ā.

Type: *salba*, to go.

Affirmative: *salakanju*.

Negative: *salākanju*.

Type: *pānba*, to obtain.

Affirmative: *pānakanju*.

Negative: *pānākanju*.

Type: *manba*, to be, to remain.

Affirmative: *manakanju*.

Negative: *sidakanju*, or *manākanju*.

[N.B.—The first person plural inclusive future indicative affirmative of any verb is commonly used in a semi-exhortative fashion.

E.g., *ehengi ginasu*, we will do thus, or let us do thus.]

SECTION II.

MODAL PARTICLES.

The conjugation of the Kui verb is defective in moods. It has a set of tense and personal endings which express the Indicative Mood, but no

separate set for the Subjunctive and Optative Moods. This deficiency is somewhat effectively remedied by the use of particles which are added to the verb and incorporated into its conjugation. Beside these particles are others which express such modalities ■ "motion preceding action," and the transition of ■ verb's action to ■ object in the first or second person. These latter are dealt with in Sections III and IV, but the use of the following particles is explained here:—

1. The Conditional Particle **-eka**.
2. The Causal Particle **-aki**.
3. The Optative Particle **-ma**.

1. THE CONDITIONAL PARTICLE **-eka**.

The Conditional is expressed by adding the particle **-eka** to the Relative Participle of the verb that indicates the conditional action. No change is made in the particle to specify person or number so that these must be gathered from the subject. But tense is indicated by using the appropriate tense of the relative participle. Only three of the six relative participles, however, are used.

The *Past Relative Participle* is used to express the Future and Indefinite tenses of the Conditional.

The *Imperfect Relative Participle* is used to express the Present and Imperfect tenses of the Conditional.

The *Pluperfect Relative Participle* is used to express the Perfect, Pluperfect and Past tenses of the Conditional.

For the Affirmative the particle **-eka** is added to the affirmative relative participle, less the final **-i**.

tākīti + eka = tākitekā.

māsi + eka = māsekā.

For the Negative the particle **-eka** is usually modified to **-akā**, **-e** being changed to **-a** by the influence of a preceding **-a** and a succeeding **-a**, and this particle is added to the negative relative participle, less the final **-i**.

tākāti + eka = tākātākā.

siqāti + eka = siqātākā.

The following is a full list of the Conditional forms with their possible English equivalents; tākā, ■ walk, is used ■ a type verb:—

(a) Conditional Particle added to ■ Past Relative Participle.

Affirmative: ānu tākitekā,

if I shall walk

if I walk

if I should walk

if I walked (future).

Negative: ānu tākātākā,

if I shall not walk

if I do ■ walk

if I should not walk
if I did not walk (future).

(b) *Conditional Particle added to ■ Imperfect Relative Participle.*

Affirmative: ānu tākai maseka,

if I am walking
if I ■ walking
if I was walking.

Negative: ānu tākai siḍataka,

if I am not walking
if I ■ not walking
if I ■ not walking.

(c) *Conditional Particle added ■ the Plusperfect Relative Participle.*

Affirmative: ānu tāka maseka,

if I have walked
if I should have walked
if I have been walking
if I had walked
if I had been walking
if I walked (past).

Negative: ānu tāka siḍataka,

if I have not walked
if I should not have walked
if I have not been walking
if I had not walked
if I had not been walking
if I ■ not walk (past).

The subject of ■ Conditional is usually put into the nominative case, though it may sometimes be in the genitive if it immediately precedes the verb.

E.g., nāi vaḥtaka iṛu sodi venēru,

if I do not come you will not hear the news.

The subject may be any number, gender or person, but the conditional particle remains the same for ■ subjects. The verb ■ the conditional retains its full verbal force and may govern an object or be qualified by an adverb. In a sentence the conditional clause precedes the principal clause.

E.g., inu miḍakanūi vēle grāpsa maseka earu ide ēra gule
 punba mūneru sena,

*if you had taught the children earlier they would probably have
 been able to understand ■ ■ by this time.*

Sometimes the emphatic particle -ve is added to the conditional form and this extends its meaning to a Concessive (= "although").

E.g., ānu eanil sahtekave eanju riēnju,
though (lit. even if) I beat him he will not cry.

Sometimes, also, the emphatic particle -ne is added to the conditional, but this does not alter its meaning.

The future conditional affirmative is often used to express a future temporal clause, thus :—

E.g., āba saseka inu ira simu eaniki,
when father goes give him this.

2. THE CAUSAL PARTICLE -aki.

There is no special conjunction in Kui that means "because," though the periphrasis *anariki iseka* [] to mean "because" and may be used [] a conjunction in that sense. But the normal way of expressing a causal clause is by adding the particle -aki to the relative participle of the verb whose action is causal.

Number and person are not expressed in the causal particle but [] gathered from the subject, the causal particle remaining the same for all subjects. But tense is indicated by using the appropriate tense of the relative participle. All the six relative participles may be used with the causal particle and each participle expresses its own particular tense.

For the Affirmative the causal particle -aki is added to the affirmative relative participle, less the final -i.

tākini + aki = tākinaki.

manī + aki = manaki.

For the Negative the particle -aki is added, unchanged, to the negative relative participle, less the final -i.

takāni + aki = takānaki.

sidāni + aki = sidānaki.

The following is a full list of causal forms with their English equivalents. The verb *tāka*, to walk, is used as a type :—

(a) Future.

Affirmative: ānu tākinaki,
because I [] walk.

Negative: ānu tākānaki,
because I shall [] walk.

(b) Past.

Affirmative: ānu tākitaki,
because I walked.

Negative: ānu tākātaki,
because I did [] walk.

(c) *Present.*

- Affirmative: ānu tākai manaki,
because I am walking.
Negative: ānu tākai sidanaki,
because I am not walking.

(d) *Imperfect.*

- Affirmative: ānu tākai masaki,
because I was walking.
Negative: ānu tākai sidataki,
because I was not walking.

(e) *Perfect.*

- Affirmative: ānu tāka manaki,
because I have walked.
Negative: ānu tāka sidanaki,
because I have not walked.

(f) *Pluperfect.*

- Affirmative: ānu tāka masaki,
because I had walked.
Negative: ānu tāka sidataki,
because I had not walked.

The subject of a causal clause may be any number, gender or person, and the causal form itself retains its verbal force, governing an object or being qualified by an adverb. The subject is generally put into the nominative but when it immediately precedes the causal it may be in the genitive.

In a sentence the causal clause precedes the principal clause.

E.g., pīju neginanga vāātaki kūdi plahanga gule sātu,
the paddy plants all died because the rain did not come sufficiently.

plāmba gaṭaru kṛāḍinga rohna vīpka dahpi masaki
ēvi ē dina tuhanai sasu,
because the hunters were always seeking to shoot them, the tigers left that country and went away.

Sometimes a causal clause is expressed by beginning the clause with *anaṛiki iseka* (= lit. *for what, if you say*), which may be regarded as the equivalent of the conjunction "because." The verb of the causal clause is then a finite verb in the indicative mood and not a participle with the causal particle added. The causal clause, also, succeeds the principal clause and does not precede it.

E.g., ānu ē nāju tangi sase, anaṛiki iseka embangi meṭka
dina gāri vāi manu inji ānu sodi pāte,
I went to that village because I received the news that some peacocks were coming there everyday.

3. THE OPTATIVE PARTICLE *ma*.

The equivalent of the English optative auxiliary "would," is expressed by the particle *ma* which follows the Future or Past tense of the verb indicative.

E.g., *ēra ānu gī ma,*
I would do that.

The particle *ma* is therefore often used in the apodosis or principal clause after a Conditional clause.

E.g., *iru ide kūḍinga vākteka sānjine ma,*
it would be well if you sow the paddy now.
ānu vōle punja maseka eanli uje vessa duhte ma,
if I had known before I would certainly have told him.

SECTION III.

FIRST AND SECOND PERSON TRANSITION PARTICLES.

The Kui language has a peculiar construction that expresses the verbal idea of the special transition of the verb's action from the subject to a first or second personal pronoun, singular or plural, which is the direct or indirect object of the verb. To express in Kui the English sentence, "I will give this to you," it is not sufficient to use the ordinary form of the verb "to give" and say *ira ānu nīngi sī*, but a particle, *-a*, is introduced into the verb which expresses the transition, or carrying over, of the verb's action from the subject *ānu*, to the second personal indirect object *nīngi*; and the correct form of the sentence becomes, *ira ānu nīngi sīai*. If the indirect object had been a third person then the verb *sī* would have been sufficient and correct.

E.g., *ira ānu eariki sīi, I will give this to them.*

The particles which express this transition of the verb's action to a first or second person will be called *Transition Particles*. It is important to notice that they are not reflexives because the subject of a verb incorporating the particle is always different from the object to which the particle has reference. It is equally important to notice that though the subject may be a First, Second or Third Personal Pronoun, or a Noun, Rational or Non-Rational, the object of a verb incorporating the transition particle must be a Pronoun of the First or Second Person, Singular or Plural, expressed or understood. The object of the transition particle may be direct or indirect; the verbal action may denote something done actually upon the First or Second Personal object, or it may be something done for or something given to the object.

E.g., *eanju tāra paiti giva tangi nāngi paṇḍaten ju,*
HE SENT me to do his work.

nī pōteka neginanga tuḡḡai gina?
SHALL I FASTEN your necklace properly?

embangi sōlba kūna, nakuri kasane,
don't go in there, the dog WILL BITE you.

i sinḍa nāi tōrenja nāngi siatenju,
my friend GAVE this cloth to me.

The transition particles are :—

Affirmative -a, and Negative -ara, and these ■ in some verbs assisted by t, ḍ, r or j, in both Affirmative and Negative. The particles are inserted between the verbal base and the tense and personal suffixes, and the following will illustrate how they are inserted in all the verbal forms except the Infinitive and the Verbal Participles.

Future Indicative :

Affirmative : *sī + a + i = sīai,*
I will give to you.

Negative : *sī + ara + enu = sīaraēnu,*
I will not give to you.

Past Indicative :

Affirmative : *sī + a + te = sīate,*
I gave to you.

Negative : *sī + ara + atenu = sīaraātenu,*
I did not give to you.

Imperative :

Affirmative : *sī + a + mu = sīamu,*
give to me.

Negative : *sī + ara + a = sīaraā,*
do not give to me.

Future Relative Participle :

Affirmative : *sī + a + ni = sīani.*

Negative : *sī + ara + ani = sīaraāni.*

Past Relative Participle :

Affirmative : *sī + a + ti = sīati.*

Negative : *sī + ara + ati = sīaraāti.*

Horlative :

Affirmative : *sī + a + kanju = sīakanju,*
let him give to ■.

Negative : *sī + ara + akanju = sīaraākanju,*
let him not give ■ ■.

Conditional (Future Tense) :

Affirmative : *sī + a + teka = sīateka or sīataka,*
if (I) give to you.

Negative : *sī + ara + ataka = sīaraātaka,*
if (I) do ■ give to you.

Causal (Future Tense) :

Affirmative: *sī + a + naki = sīanaki,*
because (I) shall give to you.

Negative: *sī + ara + anaki = sīarañnaki,*
because (I) shall not give to you.

The future tense of *sīva* with the transition particles and English equivalents is given below and from this the meaning of all moods and tenses may be deduced:—

<i>ānu sīai,</i>	<i>I will give to you (sing. or plur.).</i>
<i>īnu sīadi,</i>	<i>you will give to me (or us).</i>
<i>ianju sīanenju,</i>	<i>he will give to me (or us), or, he will give to you (sing. or plur.).</i>
<i>iri sīane,</i>	<i>she or it will give to me (or us), or, she or it will give to you (sing. or plur.).</i>
<i>āmu sīanamu,</i>	<i>we will give to you (sing. or plur.).</i>
<i>īru sīaderu,</i>	<i>you will give to me (or us).</i>
<i>iaru sīanaru,</i>	<i>they will give to me (or us), or, they will give to you (sing. or plur.).</i>
<i>ivi sīanu,</i>	<i>they will give to me (or us), or, they will give to you (sing. or plur.).</i>

It will be seen that when the subject of the verb is the first person the object of the transition particle must be second person, singular or plural; that when the subject of the verb is second person the object of the transition particle must be first person, singular or plural; and that when the subject is third person, masculine, feminine or neuter, the object of the transition particle may be either first or second person, singular or plural.

In setting forth the manner in which the transition particles are added to all verbs, first the verb *sīva*, to give, will be conjugated in the simple tenses with the particles, that verb being chosen as a type because the transition particles are added to it quite simply and regularly, and because they are very commonly used with it. Then each conjugation will be dealt with in turn and modifications noted, while *manba*, as the auxiliary will be conjugated in full. This will be followed by the compound tenses with transition particles, and finally a list of important parts given of representative verbs, so that all possible forms may be made up from it.

The First Person Plural Inclusive does not receive the transition particles, nor do the Infinitive and the Verbal Participles. The Third Person Singular Masculine of the Hortative is given in the paradigm, and from this the other persons may be formed. The Conditional and Causal expressions are formed regularly from the Relative Participles, the first vowel of the Conditional particle usually being attracted to -a by the preceding -a of the transition particle, thus: *sīateka* usually becomes *sīataka*, if (I) give (to you).

1. CONJUGATION OF VERB — TRANSITION PARTICLES.

Infinitive: siva, to give. *Verbal Base*: si-.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu siāi īnu siādi ianju siānenju iri siāne	ānu siānamu īru siāderu iaru siāneru ivi siānu
Past:	ānu siāte īnu siāti ianju siātenju iri siāte	ānu siātamu īru siāteru iaru siāteru ivi siātu
IMPERATIVE:	siāmu	siātu
PARTICIPLES:		
Relative. Future:	siāni	
Past:	siāti	
HORTATIVE:	siākanju	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu siāraēnu īnu siāraī ianju siāraēnju iri siāraē	ānu siāraānu īru siāraēru iaru siāraēru ivi siāraē
Past:	ānu siāraātenu īnu siāraāti ianju siāraātenju iri siāraāte	ānu siāraātamu īru siāraāteru iaru siāraāteru ivi siāraātu
IMPERATIVE:	siāraā	siāraātu
PARTICIPLES:		
Relative. Future:	siāraāni	
Past:	siāraāti	
HORTATIVE:	siāraākanju	

[N.B.—The negative transition particle -aja is as commonly used as -sra, so that siāraēnu becomes siājaēnu, and so on for all persons and tenses. In the Second Person Singular Future Negative, the *n* of the personal termination is assimilated into the final *a* of the transition particle, so that the staccato pronunciation falls on the *l* of the personal suffix, thus—siāraī not siāraāi.]

2. MODIFICATIONS OF THE TRANSITION PARTICLES IN ■■■ FOUR CONJUGATIONS.

(a) First Conjugation: a Verbs.

The Transition Particles are :—

Affirmative: -a
Negative: -ara

and they are added to the verbal base, the helping vowel -i peculiar to these verbs being omitted.

E.g., ānu mīngi pehai, *I will drive you away.*
ānu mīngi peharaēnu, *I will not drive you away.*

The particles are added regularly as in siva except for the following:—

- (i) The First and Second Persons Singular Future Indicative Affirmative have alternative extended particles, -ara or -aja instead of -a.

E.g., ānu pehai may be ānu peharai, or pehajai.
inu pehai may be inu peharadi, or pehajadi.

These alternative forms are used more commonly than the simple ones; all the other persons have only the shorter regular forms.

- (ii) The Imperatives Singular and Plural Affirmative usually have the extended forms.

E.g., pehamu becomes peharamu or pehajamu.
pehaṭu becomes peharaṭu or pehajatu.

- (iii) The Hortative Affirmative regularly receives an extended particle -arapa instead of -a.

E.g., pebarapakanju, *let him send me (or us or you) away.*

(b) Second Conjugation: pa Verbs.

The Transition Particles are :—

Affirmative: -ta.
Negative: -tara.

They ■■■ added to the verbal base for all parts of all verbs quite regularly.

E.g., ānu nīngi vētai, *I shall strike you.*
ānu nīngi vētaraēnu, *I shall not strike you.*

(c) *Third Conjugation : va Verbs.*

The Transition Particles are :—

Affirmative : -a.

Negative : -ara.

They are added quite regularly to the verbal base for all verbs, except *āva*, to *become*, the type for this conjugation being *sīva*, to *give*.

The Transition Particles for *ava* are -ja and -jara, the j being inserted to avoid hiatus.

E.g., *ājamu*, *be (for me)*.

(d) *Fourth Conjugation : ba Verbs.*

(i) When the verbal base ends in g the Transition Particles are :—

Affirmative : -da.

Negative : -dara.

They are added quite regularly to the verbal base, and wherever in the ordinary conjugation of the verb modifications of tense and personal suffixes appear, these become regular again after the transition particle.

E.g., *tubga*, ■ *fasten a necklace*.

ānu tugdai, I will fasten (for you)

ānu tugdaraēnu, I ■ ■ fasten (for you).

ānu tugdate, I fastened (for you).

ānu tugdaraātenu, I did not fasten (for you).

(ii) When the verbal base ends in l, the Transition Particles are :—

For the First Type : Affirmative : -da.

Negative : -dara.

For the Second Type : Affirmative : -ja.

Negative : -jara.

Before they are added, the final l of the verbal base is omitted. All tense and personal suffixes become regular again, no matter what modifications have taken place in the ordinary conjugation of the verb.

E.g., *sōlba*, to enter.

ānu sōdai, I will enter ■ you.

ānu sōdaraēnu, I will not enter to you.

ānu sōdate, I entered to you.

ānu sōdaraātenu, I ■ not enter ■ you

jelba, to pull.

ānu jejai, I will pull you.

ānu jejaraēnu, I will not pull you

ānu jejate, I pulled you.

ānu jejaraātenu, I did not pull you.

(iii) When the verbal base ends in a nasal the Transition Particles are:—

<i>For the First Type:</i>	Affirmative: - ḡa .
	Negative: - ara .
<i>For the Second Type:</i>	Affirmative: - ja .
	Negative: - jara .

They are added quite regularly to the verbal base which is retained intact throughout and all tense and personal inflexions are suffixed regularly, no matter what modifications take place in the ordinary conjugation of the verb.

E.g., *ēḡba*, to put forth the hand.

<i>ānu ēḡdai</i> ,	<i>I will put out my hand to you.</i>
<i>ānu ēḡdaraēnu</i> ,	<i>I will not put out my hand to you.</i>
<i>ānu ēḡdate</i> ,	<i>I put out my hand to you.</i>
<i>ānu ēḡdaraātenu</i> ,	<i>I did not put out my hand to you.</i>

venba, to hear, listen to, enquire of.

<i>ānu venjai</i> ,	<i>I will hear you.</i>
<i>ānu venjaraēnu</i> ,	<i>I will not hear you.</i>
<i>ānu venjate</i> ,	<i>I heard you.</i>
<i>ānu venjaraātenu</i> ,	<i>I did not hear you.</i>

3. CONJUGATION OF *manba* WITH TRANSITION PARTICLES.

Infinitive: *manba*, to be. *Verbal Base*: *man-*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu manjai</i> <i>inu manjadi</i> <i>ianju manjanenju</i> <i>iri manjane</i>	<i>āmu manjanamu</i> <i>iru manjaderu</i> <i>iaru manjaneru</i> <i>ivi manjanu</i>
Past:	<i>ānu manjate</i> <i>inu manjati</i> <i>ianju manjatenju</i> <i>iri manjate</i>	<i>āmu manjatamu</i> <i>iru manjateru</i> <i>iaru manjateru</i> <i>ivi manjatu</i>
IMPERATIVE:	<i>manjamu</i>	<i>manjaṭu</i>
PARTICIPLES:		
Relative. Future:	<i>manjani</i>	
Past:	<i>manjati</i>	
HORTATIVE:	<i>manjakanju</i>	

NEGATIVE.

Verbal Base: siḍ-.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu siḍaraēnu inu siḍaraī ianju siḍaraēnju iri siḍaraē	āmu siḍaraāmu iru siḍaraēru iaru siḍaraēru ivi siḍaraē
Past:	ānu siḍaraātenu inu siḍaraāti ianju siḍaraātenju iri siḍaraāte	āmu siḍaraātamu iru siḍaraāteru iaru siḍaraāteru ivi siḍaraātu
IMPERATIVE:	siḍaraā	siḍaraātu
PARTICIPLES:		
Relative. Future:	siḍaraāni	
Past:	siḍaraāti	
HORTATIVE:	siḍaraākanju	

[N.B.—The *r* throughout the negative is sometimes changed to *j*. E.g., *ivi siḍajaē*.]

The Negative Auxiliary formed from the base *man-*, may also receive the transition particles; *-j* is inserted between the base and the tense and personal endings, the vowel immediately following it being pronounced in a staccato fashion.

Verbal Base: man-.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu manjēnu inu manjāi ianju manjēnju iri manjē	āmu manjāmu iru manjēru iaru manjēru ivi manjō
Past:	ānu manjātenu inu manjāti ianju manjātenju iri manjāte	āmu manjātamu iru manjāteru iaru manjāteru ivi manjātu
IMPERATIVE:	manjā	manjātu
PARTICIPLES:		
Relative. Future:	manjāni	
Past:	manjāti	
HORTATIVE:	manjākanju	

Some other weak verbs also have in common use shortened negative forms with the transition particles, in which the consonantal part of the particle only is inserted immediately after the verbal base.

	<i>Future.</i>	<i>Past.</i>
E.g. ahpā :	ānu ahtēnu, etc.	ānu ahtātenu, etc.
duhpā :	ānu duhtēnu, etc.	ānu duhtātenu, etc.
mehpā :	ānu mehtēnu, etc.	ānu mehtātenu, etc.
venbā :	ānu venjēnu, etc.	ānu venjātenu, etc.

4. COMPOUND TENSES WITH THE TRANSITION PARTICLES.

In the Compound Tenses for all verbs the transition particles are incorporated within the auxiliary, so that instead of *mai* and *mase* being used with the Present and Perfect Verbal Participles, the auxiliaries are *manjai* and *manjate* in the Affirmative and *siḍaraēnu* and *siḍaraātenu* in the Negative.

Using *sīva* as a type the full scheme of Compound Tenses is as follows:—

AFFIRMATIVE.

Present :	ānu sīpki manjai, etc., <i>I am giving to you, etc.</i>
Imperfect :	ānu sīpki manjate, etc., <i>I was giving to you, etc.</i>
Perfect :	ānu sīa manjai, etc., <i>I have given to you, etc.</i>
Pluperfect :	ānu sīa manjate, etc., <i>I had given to you, etc.</i>

NEGATIVE.

Present :	ānu sīpki siḍaraēnu, etc., <i>I am not giving to you, etc.</i>
Imperfect :	ānu sīpki siḍaraātenu, etc., <i>I was not giving to you, etc.</i>
Perfect :	ānu sīa siḍaraēnu, etc., <i>I have not given to you, etc.</i>
Pluperfect :	ānu sīa siḍaraātenu, etc., <i>I had not given to you, etc.</i>

From this scheme the Compound Tenses of all verbs may be made up.

[N.B.—A few expressions retain the transition particles even though the idea of transition to a first or second person has been somewhat lost or does not strictly need to be indicated.

E.g., *pīju dīane*, *the rain will fall (to us).*
īra vētamu, *hit this (near me).*
igdateru, *they threw down or away.]*

5. LIST OF IMPORTANT PARTS WITH TRANSITION PARTICLES.

The following list of important parts of representative verbs is given ■ that from it the conjugation of all verbs may easily be made up :—

The parts given ■ :—

1. 1st Person Singular Future Indicative.
2. 1st Person Singular Past Indicative.
3. Imperative Singular.
4. Future Relative Participle.
5. Hortative 3rd Person Singular Masculine.

(a) First Conjugation : a Verbs.

paṇḍa, to send.

	<i>Affirmative.</i>	<i>Negative.</i>
1.	paṇḍai (or paṇḍarai or paṇḍajai)	paṇḍaraēnu
2.	paṇḍate	paṇḍaraštenu
3.	paṇḍaramu (or paṇḍajamu)	paṇḍaraā
4.	paṇḍani	paṇḍaraāni
5.	paṇḍarapakanju	paṇḍaraākanju

(b) Second Conjugation : pa Verbs.

jāpa, to beg.

1.	jātai	jātaraēnu
2.	jātate	jātaraštenu
3.	jātamū	jātaraā
4.	jātani	jātaraāni
5.	jātakanju	jātaraākanju

lopka, to nourish.

1.	loktai	loktaraēnu
2.	loktate	loktaraštenu
3.	loktamu	loktaraā
4.	loktani	loktaraāni
5.	loktakanju	loktaraākanju

(c) Third Conjugation : va Verbs.

giṇa, to do.

1.	giṇai	giṇaraēnu
2.	giṇate	giṇaraštenu
3.	giṇamu	giṇaraā
4.	giṇani	giṇaraāni
5.	giṇakanju	giṇaraākanju

(d) *Fourth Conjugation: ba Verbs.***nobga**, *to wash.*

1. nogdai	nogdaraēnu
2. nogdate	nogdaraātenu
3. nogdamu	nogdaraā
4. nogdani	nogdaraāni
5. nogdakanju	nogdaraākanju

sōlba, *to enter.*

1. sōdai	sōdaraēnu
2. sōdate	sōdaraātenu
3. sōdamu	sōdaraā
4. sōdani	sōdaraāni
5. sōdakanju	sōdaraākanju

jelba, *to pull.*

1. jejai	jejaraēnu
2. jejate	jejaraātenu
3. jejamu	jejaraā
4. jejani	jejaraāni
5. jejakanju	jejaraākanju

ēnba, *to put forth the hand.*

1. ēndai	ēndaraēnu
2. ēndate	ēndaraātenu
3. ēndamu	ēndaraā
4. ēndani	ēndaraāni
5. ēndakanju	ēndaraākanju

venba, *to hear.*

1. venjai	venjaraēnu
2. venjate	venjaraātenu
3. venjamu	venjaraā
4. venjani	venjaraāni
5. venjakanju	venjaraākanju

manba, *to be.*

1. manjai	sidaraēnu
2. manjate	sidaraātenu
3. manjamu	sidaraā
4. manjani	sidaraāni
5. manjakanju	sidaraākanju

SECTION IV.

THE MOTION PARTICLE -KA.

The particle -ka is used to express the idea of the motion "going" which precedes the action of the verb to which the particle is attached.

E.g., ānu mehkate, *I went and looked.*

Sometimes the addition of this particle may also indicate that the purpose of the "going" is contained in the action of the verb.

E.g., *ānu mehkate* may also mean "*I went to look.*"

The particle is added to the Indicative, Imperative and Relative Participles, of all tenses both Affirmative and Negative, but not to the Infinitive and the Verbal Participles. It is inserted between the verbal base and the tense and personal suffixes.

In the Affirmative the full particle -ka is used, but in the Negative this is reduced to -k in all verbs because the suffixes added to it all begin with a vowel. If the verb *mehpa*, to look, is taken as a type the mode of incorporating the motion particle in all the various verbal forms may be shown as follows:—

Future Indicative :

Affirmative: *meh + ka + i = mehkai*,
I will go and look.

Negative: *meh + k + enu = mehkēnu*,
I will not go and look.

Past Indicative :

Affirmative: *meh + ka + te = mehkate*,
I went and looked.

Negative: *meh + k + atenu = mehkātenu*
I did not go and look.

Imperative :

Affirmative: *meh + ka + mu = mehkamu*.
go and look.

Negative: *meh + k + a = mehkā*,
do not go and look.

Future Relative Participle :

Affirmative: *meh + ka + ni = mehkani*.

Negative: *meh + k + āni = mehkāni*.

Past Relative Participle :

Affirmative: *meh + ka + ti = mehkati*.

Negative: *meh + k + āti = mehkāti*.

Hortative.

Affirmative: *meh + ka + kanju = mehkakanju*,
let him go and look.

Negative: *meh + k + akanju = mehkākanju*,
let him not go and look.

Conditional (Future Tense) :

Affirmative: *meh + ka + teka = mehkateka* or *mehkataka*,
if (I) go and look.

Negative: *meh + k + ataka = mehkātaka*,
if (I) do not go and look.

Onasal (Future Tense):

Affirmative: **meh + ka + naki = mehkanaki,**
because (I) shall go and look.

Negative: **meh + k + anaki = mehkānaki,**
because (I) shall not go and look.

The above is an outline of the verbal forms in which the motion particle is used. Other persons may, of course, be expressed by using the appropriate personal ending, and other tenses of the Conditional and Causal, by using the proper Relative Participle.

The motion particle is not used with every verb, but is only added to those verbs with which its particular significance of motion before action would have any meaning. But when it is used with a verb it may be added to all the above expressions of verbal action and be equally appropriate with any tense, person, number and gender.

E.g., **iru vie mehkaderu gina?**
will you go and look, to-morrow?

ēvi mehkatu,
they went and looked.

āju mehkāsu,
we shall not go and look.

mehkaṭa!
go and look!

inu paiṭi mehkateka sānjine ma,
it would be a good thing if you went and looked at the work.

A verb that has already incorporated the Transition Particle cannot receive the motion particle in addition; some periphrasis must be used.

E.g., **eanṭu sajanai embane ningi pūṇḍanenju,**
he will go and meet you there,
(lit. HAVING GONE he WILL MEET you there).

As certain modifications of the particle and its mode of attachment for the Simple Tenses are to be noted in the various conjugations, each conjugation will be considered in turn.

1. FIRST CONJUGATION: a VERBS.

For all verbs of this conjugation, the motion particle **-ka** is added to the verbal base plus the helping vowel **-i**, and then to the particle are suffixed the tense and personal endings. In the Negative the helping vowel is not lost as it is in the simple conjugation, but it is retained and the negative tense and personal suffixes are added to the motion particle. The motion particle is reduced to **-k** in the Future Tense of the Negative Indicative, but for all other parts the full form **-ka** is retained.

When the motion particle is added to any verb of the first conjugation, the verb is conjugated like **lāka**, **lākikai**, etc., the paradigm of which is given in the next page.

*First Conjugation with Motion Particles.*Type: *läka*, to sacrifice.Verbal Base: *läk-*. Infinitive: *läka*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>änu läkikai</i>	<i>ämu läkikanamu</i> <i>äju läkikanasu</i> <i>iru läkikaderu</i> <i>iaru läkikaneru</i> <i>ivi läkikanu</i>
Past:	<i>änu läkikate</i> <i>inu läkikati</i> <i>ianju läkikatenju</i> <i>iri läkikate</i>	<i>ämu läkikatamu</i> <i>äju läkikatasu</i> <i>iru läkikateru</i> <i>iaru läkikateru</i> <i>ivi läkikatu</i>
IMPERATIVE:	<i>läkikamu</i>	<i>läkikaðu</i>
PARTICIPLES:		
Relative.	Future: <i>läkikani</i> Past: <i>läkikati</i>	
HORTATIVE:	<i>läkikakanju</i>	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>änu läkikänu</i> <i>inu läkikäi</i> <i>ianju läkikänju</i> <i>iri läkikä</i>	<i>ämu läkikämu</i> <i>äju läkikäsu</i> <i>iru läkikäru</i> <i>iaru läkikäru</i> <i>ivi läkikä</i>
Past:	<i>änu läkikaätenu</i> <i>inu läkikaäti</i> <i>ianju läkikaätenju</i> <i>iri läkikaäte</i>	<i>ämu läkikaätamu</i> <i>äju läkikaätasu</i> <i>iru läkikaäteru</i> <i>iaru läkikaäteru</i> <i>ivi läkikaätu</i>
IMPERATIVE:	<i>läkikaä</i>	<i>läkikaäðu</i>
PARTICIPLES:		
Relative.	Future: <i>läkikaäni</i> Past: <i>läkikaäti</i>	
HORTATIVE:	<i>läkikaäkanju</i>	

[N.B.—The verb *ota*, to bring or fetch a person, is not usually conjugated without the motion particles, so that its regular principal parts are: *otikai*, *otikate*, *otki mangai* and *ota mangai*. The verb *surä*, to see, beside its regular form *surikai*, etc., has also an irregular form *säkäi*, etc. (*I will go and see*, etc.).]

2. SECOND CONJUGATION: *pa* VERBS.

For all verbs of this conjugation, except those verbs whose base ends in *-k*, the motion particle *-ka* is, in the Affirmative, added to the verbal base and then followed by the tense and personal suffixes. In the Negative, the particle is reduced to *-k*.

Second Conjugation with Motion Particles.

Type: *jāpa*, to beg.

Verbal Base: *jā-* Infinitive: *jāpa*.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu jākai</i>	<i>āmu jākanamu</i>
	<i>inu jākadi</i>	<i>āju jākanasu</i>
	<i>ianju jākanenju</i>	<i>iru jākaderu</i>
	<i>iri jākane</i>	<i>iaru jākaneru</i>
Past:	<i>ānu jākate</i>	<i>āmu jākatamu</i>
	<i>inu jākati</i>	<i>āju jākatasu</i>
	<i>ianju jākatenju</i>	<i>iru jākateru</i>
	<i>iri jākate</i>	<i>iaru jākateru</i>
IMPERATIVE:	<i>jākamu</i>	<i>jākātu</i>
PARTICIPLES:		
Relative.	Future: <i>jākani</i>	
	Past: <i>jākati</i>	
HORTATIVE:	<i>jākakanju</i>	

NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu jākēnu</i>	<i>āmu jākāmu</i>
	<i>inu jākai</i>	<i>āju jākāsu</i>
	<i>ianju jākēnju</i>	<i>iru jākēru</i>
	<i>iri jākē</i>	<i>iaru jākēru</i>
Past:	<i>ānu jākātenu</i>	<i>āmu jākātamu</i>
	<i>inu jākāti</i>	<i>āju jākātasu</i>
	<i>ianju jākātenu</i>	<i>iru jākāteru</i>
	<i>iri jākāte</i>	<i>iaru jākāteru</i>
IMPERATIVE:	<i>jākā</i>	<i>jākātu</i>
PARTICIPLES:		
Relative.	Future: <i>jākāni</i>	
	Past: <i>jākāti</i>	
HORTATIVE:	<i>jākākanju</i>	

All verbs of the second conjugation are declined with the motion particles like *jāpa*, *jākai*, etc., that is the particle is added immediately after the verbal base, for all verbs, except for those verbs whose base ends in *-k*. For these the base receives a helping vowel *-i* before the insertion of the particle as to avoid the conjunction of two "k" consonants, and the verbs are conjugated like *lāka*, *lākikai*, etc.

E.g., *lepka*, to break, the Important Parts of which are:—

1. <i>lekikai</i>	<i>lekikēnu</i>
2. <i>lekikate</i>	<i>lekikaātenu</i>
3. <i>lekikamu</i>	<i>lekikaā</i>
4. <i>lekikani</i>	<i>lekikaāni</i>
5. <i>lekikakanju</i>	<i>lekikaākanju</i>

All Second Conjugation verbs with base ending *-k* are declined like *lepka*, *lekikai*, etc., when the motion particles are incorporated.

[N.B.—The verb *tapka*, to fetch, is only conjugated with the motion particles inserted, and is defective with the ordinary form of the particle in the simple tenses, *tapa*, to bring, being used in those tenses to supply the lack. Its principal parts therefore are: *tapka*, *takai*, *takate*, *tapki māngai*, *taksa māngai*. But the alternative forms *takisakai* and *takisakate*, etc., are in use.]

3. THIRD CONJUGATION: *va* VERBS.

For all verbs of this conjugation the motion particles are added immediately after the verbal base, which always ends in a vowel so that all the verbs are conjugated like *jāpa*, *jākai*, etc.

E.g., *kōva*, to reap, the Important Parts of which are:—

1. <i>kōkai</i>	<i>kōkēnu</i>
2. <i>kōkate</i>	<i>kōkātenu</i>
3. <i>kōkamu</i>	<i>kōkā</i>
4. <i>kōkani</i>	<i>kōkāni</i>
5. <i>kōkakanju</i>	<i>kōkākanju</i>

and so for all Third Conjugation verbs.

The motion particle *-ka* in the verb *dīva*, to fall, is used idiomatically to mean to fall down from.

E.g., *eanju kuḍu ʔai dīkatenju*,
he fell down from the wall.

4. FOURTH CONJUGATION: *ba* VERBS.

For all verbs of this conjugation, except those whose verbal base ends in *-g*, the motion particle is first modified to *-ga* (and *-g*, Negative), then added to the verbal base and then followed by the tense and personal suffixes. The conjugation of all these verbs may be gathered from the conjugation of *jāpa*, *jākai*, etc., only that *-g* must be substituted for *-k* in every part.

When the motion particle is inserted, the verbal base remains intact

and does not lose its final consonant, and wherever in the simple conjugation the tense and personal endings are irregular, they resume their regular form after the motion particle.

E.g., *trēba*, to travel, the Important Parts of which with Motion Particles are :—

- | | |
|----------------------|-------------------|
| 1. <i>trēgai</i> | <i>trēgēnu</i> |
| 2. <i>trēgate</i> | <i>trēgātenu</i> |
| 3. <i>trēgamu</i> | <i>trēgā</i> |
| 4. <i>trēgani</i> | <i>trēgāni</i> |
| 5. <i>trēgakanju</i> | <i>trēgākanju</i> |

sōlba, to enter, the Important Parts of which are :—

- | | |
|----------------------|-------------------|
| 1. <i>sōlgai</i> | <i>sōlgēnu</i> |
| 2. <i>sōlgate</i> | <i>sōlgātenu</i> |
| 3. <i>sōlgamu</i> | <i>sōlgā</i> |
| 4. <i>sōlgani</i> | <i>sōlgāni</i> |
| 5. <i>sōlgakanju</i> | <i>sōlgākanju</i> |

[All the verbs of this conjugation with verbal base ending in *l* are conjugated with motion particles like *sōlba*.]

tinba, to eat, the Important Parts of which are :—

- | | |
|----------------------|-------------------|
| 1. <i>tingai</i> | <i>tingēnu</i> |
| 2. <i>tingate</i> | <i>tingātenu</i> |
| 3. <i>tingamu</i> | <i>tingā</i> |
| 4. <i>tingani</i> | <i>tingāni</i> |
| 5. <i>tingakanju</i> | <i>tingākanju</i> |

[All the Fourth Conjugation verbs with bases ending in a nasal are conjugated with the motion particles like *tinba*.]

When the verbal base ends in *-g* the motion particle cannot be added immediately as it would bring *-k* and *-g* together, so a helping vowel *-i* is introduced before the particle is affixed, and the verb is conjugated like *lāka*, *lākikai*, etc.

E.g., *nobga*, to wash, the Important Parts of which are :—

- | | |
|-----------------------|---------------------|
| 1. <i>nogikai</i> | <i>nogikēnu</i> |
| 2. <i>nogikate</i> | <i>nogikaātenu</i> |
| 3. <i>nogikamu</i> | <i>nogikaā</i> |
| 4. <i>nogikani</i> | <i>nogikaāni</i> |
| 5. <i>nogikakanju</i> | <i>nogikaākanju</i> |

5. CONJUGATION OF *manba* WITH MOTION PARTICLES.

As the auxiliary *manba*, to be, with the motion particles is constantly used in the compound tenses of all verbs, its conjugation is given separately.

Conjugation of manba with motion particles.

Verbal Base : man-. Infinitive : manba.

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu mangai inu mangadi ianju manganenju iri mangane	āmu manganamu āju manganesu iru mangaderu iaru manganeru ivi manganu
Past:	ānu mangate inu mangati ianju mangatenju iri mangate	āmu mangatamu āju mangatasu iru mangateru iaru mangateru ivi mangatu
IMPERATIVE:	mangamu	mangaṭu
PARTICIPLES:		
Relative.	Future: mangani Past: mangati	
HORTATIVE:	mangakanju	

NEGATIVE.

Verbal Base : siḍ-.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu siḍḡenu inu siḍgai ianju siḍḡenju iri siḍḡe	āmu siḍḡamu āju siḍḡasu iru siḍḡeru iaru siḍḡeru ivi siḍḡo
Past:	ānu siḍḡatenu inu siḍḡati ianju siḍḡatenju iri siḍḡati	āmu siḍḡatamu āju siḍḡatasu iru siḍḡateru iaru siḍḡateru ivi siḍḡatu
IMPERATIVE:	siḍḡamu	siḍḡaṭu
PARTICIPLES:		
Relative.	Future: siḍḡani Past: siḍḡati	
HORTATIVE:	siḍḡakanju	

[N.B.—The negative forms of manba are used :—

mangēnu, mangātenu, mangā, mangāni, etc.]

6. COMPOUND TENSES WITH MOTION PARTICLES.

When the motion particles are used with the compound tenses they are inserted into the auxiliary, and the regular verbal participles of the main verb are used as follows:—

Type: *lāka*, to sacrifice.

AFFIRMATIVE.

- Present Tense: *ānu lākai mangai*,
I am going to sacrifice.
Imperfect Tense: *ānu lākai mangate*,
I was going to sacrifice.
Perfect Tense: *ānu lāka mangai*,
I have gone and sacrificed.
Pluperfect Tense: *ānu lāka mangate*,
I had gone and sacrificed.

NEGATIVE.

- Present Tense: *ānu lākai sidgenu*,
I am not going to sacrifice.
Imperfect Tense: *ānu lākai sidgatenu*,
I was not going to sacrifice.
Perfect Tense: *ānu lāka sidgenu*,
I have not gone and sacrificed.
Pluperfect Tense: *ānu lāka sidgatenu*,
I had not gone and sacrificed.

7. ALTERNATIVE FORMS OF MOTION PARTICLES.

Alternative forms of the motion particles are in common use in which the particle *-ka* is lengthened to *-saka* in the Affirmative, and *-sak* in the Negative. This alternative form is used with all verbs of all the conjugations, except where the verbal base ends in a vowel. It is always preceded by a helping vowel *-i*, and with this assistance is added to the verbal base. Then to the lengthened particle are suffixed the tense and personal inflexions for Affirmative and Negative.

E.g., *lāka*, to sacrifice.

- | | |
|-------------------------|----------------------|
| 1. <i>lākisakai</i> | <i>lākisakēnu</i> |
| 2. <i>lākisakate</i> | <i>lākisakātenu</i> |
| 3. <i>lākisakamu</i> | <i>lākisakā</i> |
| 4. <i>lākisakani</i> | <i>lākisakāni</i> |
| 5. <i>lākisakakanju</i> | <i>lākisakākanju</i> |

lepka, to break.

- | | |
|----------------------|---------------------|
| 1. <i>lekisakai</i> | <i>lekisakēnu</i> |
| 2. <i>lekisakate</i> | <i>lekisakātenu</i> |
| 3. <i>lekisakamu</i> | <i>lekisakā</i> |

- | | |
|------------------|---------------|
| 4. lekisakani | lekisakāni |
| 5. lekisakakanju | lekisakākanju |

mehpa, to look.

- | | |
|------------------|---------------|
| 1. mehisakai | mehisakēnu |
| 2. mehisakate | mehisakātenu |
| 3. mehisakamu | mehisakā |
| 4. mehisakani | mehisakāni |
| 5. mehisakakanju | mehisakākanju |

nobga, to wash.

- | | |
|------------------|---------------|
| 1. nogisakai | nogisakēnu |
| 2. nogisakate | nogisakātenu |
| 3. nogisakamu | nogisakā |
| 4. nogisakani | nogisakāni |
| 5. nogisakakanju | nogisakākanju |

[N.B.—The negative auxiliary *siḍ* has no alternative motion particle forms.]

Second alternative forms of the motion particle are also in use with all verbs of the second conjugation, except with those verbs whose verbal base ends in a vowel. The particle *-ka* (*-k* in the Future Indicative Negative) is retained but it is preceded always by a helping vowel *-i*, and with this assistance added to the base. That is to say all the second conjugation verbs, except those that have verbal bases ending in a vowel, may follow the type *lepka, lekikai*, etc.

E.g., *vespa, to speak, tell.*

- | | |
|----------------|--------------|
| 1. vesikai | vesikēnu |
| 2. vesikate | vesikaātenu |
| 3. vesikamu | vesikaā |
| 4. vesikani | vesikaāni |
| 5. vesikakanju | vesikaākanju |

ahpa, to hold.

- | | |
|---------------|-------------|
| 1. ahikai | ahikēnu |
| 2. ahikate | ahikaātenu |
| 3. ahikamu | ahikaā |
| 4. ahikani | ahikaāni |
| 5. ahikakanju | ahikaākanju |

nolpa, to ladle.

- | | |
|----------------|--------------|
| 1. nolikai | nolikēnu |
| 2. nolikate | nolikaātenu |
| 3. nolikamu | nolikaā |
| 4. nolikani | nolikaāni |
| 5. nolikakanju | nolikaākanju |

8. SYNOPSIS OF REPRESENTATIVE VERBS WITH MOTION PARTICLES.

Verb.	Ordinary Form.	First Alternative.	Second Alternative.
<i>1st Conjugation:</i>			
lāka	lākikai	lākisakai	
<i>2nd Conjugation:</i>			
jāpa	jākai		
lepka	lekikai	lekisakai	
vespa	veskai	vesisakai	vesikai
brātpa	brāṭkai	brāṭisakai	brāṭikai
sāppa	sāpkai	sāpisakai	sāpikai
mehpa	mehkai	mehisakai	mehikai
ārpa	ārkai	ārisakai	ārikai
kuṛpa	kuṛkai	kuṛisakai	kuṛikai
alpa	alkai	alisakai	alikai
<i>3rd Conjugation:</i>			
kōva	kōkai		
<i>4th Conjugation:</i>			
trēba	trēgai		
nobga	nogikai	nogisakai	
sōlba	sōlgai	sōlisakai	
jelba	jelgai	jelisakai	
pāṇba	pāṅgai	pāṇisakai	
tinba	tingai	tinisakai	
manba	mangai	manisakai	

In this synopsis, only the first person singular future indicative affirmative is given, but from these representative forms all the verbs that receive the motion particles may be conjugated by substituting the appropriate tense and personal suffixes, affirmative and negative.

The following sentences illustrate some common usages of the motion particle :—

E.g., *isingi sikhenu !*

how shall I not go and give !

(= *certainly I will go and give*).

sēru rūa mangatenju,

he had gone and ploughed.

(= *he has been to plough*).

*āmu veska vēlene taksa sidgataka ide patiti giva
mūamu ma,*

*if we had not fetched the wood early on we should not now
be able to do the work*

*eanju lāaniti otki manganaki tāra bira tōru gaṭaru
dehane reha mā maneru,*

*his friends and companions are very pleased because he is
on his way to fetch his bride.*

CHAPTER VIII.

VERBS.

PART III.—OTHER FORMATIONS.

This chapter includes the following sections :—

- I. Auxiliaries.
- II. Use of Participles and Infinitive.
- III. Intransitive, Transitive and Causative Verbs.
- IV. Various Modalities.

SECTION I.

AUXILIARIES.

The Kui language does not possess a system of auxiliary verbs like the English, "may," "might," "would," "could," "ought," "must," etc., and sometimes these ideas have to be expressed by a periphrasis.

E.g., *inu ēra giteka sājine,*
(lit. *it will be well if you do that*),
you ought to do that.

But certain verbs that have in themselves complete and definite meaning are, beside their use as main finite verbs, sometimes used as auxiliaries. Of these *manba*, *āva* and *duhpa* are the commonest, but the verbs *sāva*, *sīva*, *inba*, *iepa* and *kūva* are also occasionally used as auxiliary verbs.

1. THE USE OF *manba*.

The verb *manba* means *to have existence, to exist*, and so in its various usages may come to connote *to be, to be in a place, to be present or to remain*.

Its simple tenses are used regularly as the auxiliary in the compound tenses of all verbs and mean then simply *am, are, is, was, were*, etc.

E.g., *ānu lākai mai,*
I am sacrificing.

But when used as finite, principal verb, *manba* may appear in all its tenses and then usually has its fuller significance of '*to be present*,' '*to remain*,' '*to exist*,' etc.

E.g., *ānu mai,*
I am here.

emba manja masenju,
he had remained there.

māke manjamu,
stay with us.

pēnu manenju,
God exists.

āmu ē idu tani manji manamu,
we are lodging in that house.

Often where in English some part of the verb "to be" appears, the Kui verb *āva*, *to become*, is used rather than *manba*.

2. THE USE OF *āva*.

The verb *āva* means *to become*, and so may also connote simply *to be*, as the result of "becoming," and *to happen*.

It is never used as an auxiliary to form the compound tenses of verbs, that duty being reserved exclusively for *manba*; but it may be used in effect as an auxiliary to give verbal force to some nouns, adjectives, adverbs and onomatopoeic expressions.

E.g., **bikali āva,** *to be sorrowful.*
reha āva, *to be joyful.*

Any tense or part of *āva* may appear.

E.g., **eanju tāra taḍi nōmeri āi [redacted] puseka dehane bikali ānenju,**
he will be very troubled when he knows that his mother has fever.

In this way *āva* is used for the simple verb *to be* rather than *manba*, where the latter would have its fuller connotation of *to exist* or *remain*.

E.g., **pēnu lāloki gaṭanju ātaki mrehengani rōi taa pihnenju,**
because God is merciful He will forgive the sins of men.

If *manaki* [redacted] used in this example instead of *ātaki*, the causal clause would mean, "because God, the merciful one, exists."

As an extension of the auxiliary use of *āva*, the idea of "necessity" is expressed by adding *āne* (3rd Person Singular Neuter Future Indicative of *āva*) to the infinitive of the main verb.

E.g., **■ kṛāḍi tini vīva āne.**
(lit. *there will be a shooting that tiger*),
that tiger must be shot (or, ought to be shot).

The negative *āē* is used in the same way.

E.g., **i rujuri gaṭi sōru nāmba āē,**
this steep hill must not be climbed.

When a subject of the infinitive is expressed, the infinitive is usually followed by *tangi* or *tiugi*.

E.g., āmu kūi katta grāmba tangi āne,
we ought to learn the Kui language.

āva is, of course, constantly used not only as an auxiliary but as the principal verb with complete meaning in itself, and then it usually connotes *to happen* or *to become*.

E.g., ana āte ?
what happened ?
eanju rājenju ātenju,
he became king.

3. THE USE OF duhpa.

duhpa is an auxiliary verb with the general meaning of *may* or *might* and behind its usages lies somewhat of the significance of doubt and hypothesis.

It is used in the following ways:—

(a) To express "may" or "might."

The simple tenses of duhpa are used with appropriate verbal participles of a main verb to express the subjunctive "may" or "might."

E.g., āmu ira gipki duhi gina ?
may I be doing this ?
eanju vāja duhnenju,
he may have come.
earu dapa katta vessa duhteru,
they may (or might) have told lies
inu emba siḍa duhāi,
you may not be there.

(b) To express a hypothesis.

The future of duhpa with the appropriate verbal participle of a main verb may express a hypothesis.

E.g., vie iseka āmu boheri kahai duhnamu,
to-morrow at this time we may be playing tops.
iru soḡori tini meha duhderu,
you may have seen a cart.

(c) To express a polite command.

The imperative of duhpa with the perfect verbal participle of a main verb, is used to express a polite command.

E.g., iru ōmba koksa duhdu !
you may sit over there.
nāi bortono siḍa duhtamu !
would you mind giving me my wages.

(d) To express "continued action."

Any tense and mood of *duhpa* may be used with the present verbal participle of a main verb to express "continued action."

E.g., *ānu rohona eanii inji duhpi mai,*
I am always saying to him.

ē kūḍi dīna gāri gossa tangi gepkai duhne,
that cow keeps on running off to the forest everyday.

īnu vriski duhmu,
you go on writing.

āmu mīngi rohona negi vespi duhpi manjatamu
ēakive īru venjāteru,
we were always speaking fair to you but you did not listen.

(e) To express customary happening.

The future of *duhpa* may be used with the present verbal participle of a main verb to express customary happening or action.

E.g., *pīju ḍeli tani pīju vāi duhne,*
the rain generally comes in the rainy season.

4. THE USE OF *sāva* AS AN AUXILIARY.

With characteristic exaggeration the Kui people use the verb *sāva*, to die, in a number of idiomatic phrases where in English the simple auxiliary "to be" would be sufficient.

E.g., *ānu saki sāi mai,*
(lit. *I am dying of hunger*),
I am hungry.

ānu sāi mai.
I am ill.

ēski sāva,
to be thirsty.

pāgi pāgi sāva,
to be pugilistic.

sīla sāva,
to be quarrelsome.

5. THE USE OF *sīva* AS AN AUXILIARY.

The verb *sīva*, to give, is sometimes used in a semi-colloquial manner as an auxiliary verb following the perfect verbal participle of a main verb. Any tense or person of *sīva* may be used, though it is more common in the future indicative affirmative. The initial consonant *s* is usually changed to *j* in accordance with the euphonic law of the permutation of an initial surd consonant (Chap. I, § II, 4), and the vowel *i* is often shortened.

E.g., *eanju ide vessa jinenju,*
he will speak now.

Often this use of *sīva* indicates that the action of the main verb is done on behalf of another.

E.g., *eani gēlu īnu kōḍinga ḍūsa jimu,*
you drive the bullocks for him.

If the action of the main verb is on behalf of a first or second person, singular or plural, the Transition Particle is inserted in the auxiliary.

E.g., *ānu nī siṇḍa oska jīate,*
I sewed your cloth for you.

6. THE USE OF *inba* AND *ispa* AS AUXILIARIES.

The verb *inba*, to say, and its causative *ispa*, to cause to say, are often used as auxiliaries to give verbal force to nouns and adjectives and onomatopoeic expressions, which are very numerous.

E.g., *kari inba,* to be healed.
kari ispa, to heal.
jili inba, to be cool.
ōpu inba, to be sultry.
kiri inba, to turn oneself round.
kiri ispa, to turn something round.
julu julu inba, to twinkle.
brō brō inba, to buzz.

When the word preceding *inba* or *ispa* ends in an *-i*, this final vowel is often combined with the initial vowel of the verb.

E.g., *karinba,* to be healed.

Any tense and any part of *inba* and *ispa*, affirmative or negative, may be used in this auxiliary construction.

The conditional of *inba* is commonly used as auxiliary in conditional clauses. The main verb which would usually be expressed by its conditional form is put into the indicative mood of the appropriate tense, and the conditional is indicated by *iseka*, if it is said, which follows the main verb and completes the conditional clause.

E.g., *eanju lāanji otisakanenju iseka tāṛa nāju taka dehane reha āneru,*
if he fetches home his bride his village folk will be delighted.

7. THE USE OF *kūva* AS A NEGATIVE AUXILIARY.

The verb *kūva*, to refuse, is very commonly used in a way that approaches a negative auxiliary. Its denotation of definite refusal is sometimes so modified that it practically expresses the mere negative and little more.

E.g., *eanju kōḍinga ānga kūtenju* may mean *he refused to mind the cows*; or almost, *he did not mind the cows.*

kūna, the singular imperative of *kūva*, is used idiomatically as the equivalent of the negative command "don't," especially when that is practically an interjection.

E.g., *embangŋ ni maronŋi paŋa kūna,*
don't send your daughter there.

SECTION II.

SYNTACTICAL USE OF PARTICIPLES AND INFINITIVE.

A. THE RELATIVE PARTICIPLES.

As the Kui language has no relative pronouns or relative adverbs, the Relative Participles take their place and express the equivalents of English Adjectival and Adverbial clauses beginning with, "who," "which," "that," "when," "where," "while," etc., as well as other dependent phrases. These participles retain their full verbal force and are able to express any tense, to govern an object, be qualified by an adverb, governed by a subject. They may be used in an absolute, or uncompounded state, or they may be compounded with gender and number suffixes and with time suffixes.

1. Relative Participles used in an Uncompounded State.

(a) As the equivalent of an *Adjectival Clause*.

E.g., *ō vāi ma ni lāa i paŋi gine,*
that girl WHO IS COMING will do this work.

iri nāi dōsa masi baha,
this is the place THAT I SLEPT IN.

(b) As the equivalent of an *Adverbial Phrase or Clause of Manner*.

E.g., *sāni dēhngi kūritenju,*
he fell AS ONE DEAD.

(c) As the equivalent of an *Adverbial Phrase or Clause of Time*

E.g., *mrimi gandi lāka tuhti beōŋi kūinga kōru lāka*
tangi tōnditeru,
AFTER GIVING UP the meriah sacrifice the Kui people began to
sacrifice buffaloes.

ānu i dina tangi vāja siŋati vālene canju āri
ātenju,
he was born BEFORE I CAME to this country.

(d) As the equivalent of an *Adverbial Phrase or Clause expressing "purpose."*

E.g., *iskuli mīdaka klārna puni dēhngi grāppa gāpanju*
kēronŋi rōnda vestenju,
the teacher related a story so that the school children might
clearly understand.

[N.B.—The Relative Participles in (b), (c), and (d) are equal to Verbal Nouns.]

2. *Relative Participles used in a Compounded State.*

(a) Compounded with gender and number suffixes = the equivalent of an *Adjectival Clause*.

E.g., *ketanga řūa masaru nāřoki saseru,*
the men WHO HAD BEEN PLOUGHING the fields went home.

Any case, number, and gender may be expressed in this use of the participle.

E.g., *ē vaski manaskangi prānga sīkamu,*
go and give the rice to those WHO ARE COOKING.

(b) Compounded with the Neuter Accusative Singular suffix as the equivalent of an *Adverbial Phrase or Clause*.

E.g., *nāi vāi masara tanu sūratenju,*
he saw me coming (lit. my WAS COMING).

The subject of the participle is put into the Genitive case.

(c) Compounded with the Neuter Dative Singular suffix as the equivalent of a *Comparative Phrase or Clause*.

E.g., *nī dīna takari kuiři nī kāla prohnarariki nī sāva
nīngi sāñjine,*
it would be better for you to die THAN TO WAGE war against
your countrymen.

Note that the dative is usually a lengthened form, = *prohnarariki* above.

(d) Compounded with the Time suffix -ava (or -avani) = the equivalent of an *Adverbial Clause of Time*.

E.g., *paheria saji masava āmu dehane pořanga vīpki-
tamu,*
we shot a number of birds WHILE WE WERE on the way.
purti plītava řai ihingī āte,
it has been so FROM THE FOUNDATION of the earth.

If the subject of the participle is different from the subject of the principal verb it must be expressed and is generally put into the genitive case, though to avoid ambiguity the nominative case may be used.

E.g., *eanju kōřu tini katinavani gule taka ēra minjineru,*
as he cuts down the buffalo all the people will rush upon it.

In all the of the Relative Participles the participial phrase always precedes the principal clause upon which it depends.

B. THE PERFECT VERBAL PARTICIPLE.

Besides its regular use in the compound tenses of all verbs, the Perfect Verbal Participle forms the base for certain adverbial and conjunctive expressions which will be termed respectively adverbial participles and conjunctive participles.

1. *Adverbial Participles.*

These are formed by changing the final -a of the Verbal Participle to -i. The resultant form is used as an adverb of manner qualifying a verb, and yet it retains verbal force, since it may itself be qualified by an adverb and may govern an object. It is therefore appropriate to call it an Adverbial Participle. When used in a sentence it is often reduplicated.

E.g., *mīdaka degi degi saseru,*
the children went RUNNING away.

degi is the Adverbial Participle of the verb *dega*, to run, and the sentence would be rendered literally, *the children running, running went*. The Adverbial Participles in the examples below are, *řīi* from *řīva*, to weep; *đōsi* from *đōpa*, to lie down; *nisi* from *nisa*, to stand; *sliksi* from *sliпка*, to pluck; *saji* from *salba*, to go; and *tasi* from *tapa*, to bring.

jāpa gaťanju dehane řīi řīi jātatenju,
the beggar asked alms of me with much WEEPING.

kāđu lenga masanju đōsi nisi sajanai tāpeki etenju,
the man who had broken his leg, got along by alternately
LYING DOWN AND RISING UP, and so reached his house.

kūđi temanga sliksi sliksi kōteru,
they reaped the paddy by PLUCKING OFF the ears.

saji manumu,
be GOING (go on your way).

bōga tasi vāi manenju,
he is coming, BRINGING the basket.

[N.B.—*tasi* in the above example is formed from the Perfect Verbal Participle of *tapa*, to bring, and this construction must be distinguished from the use of the verbal base with *vāva*. See Chap. VIII. § IV, 3.]

In some districts the Adverbial Participle ends in -e rather than -i.

E.g., *eanju řie řie degitenju.*
he ran away CRYING.

2. *The Adverbial Participle inji.*

The adverbial participle of *inba*, to say, or, be articulate, is *inji*, formed by changing the final consonant of the Perfect Verbal Participle to -i.

inji is used, almost as inverted commas are used, to mark the words spoken in conversation or in a speech reported by means of the vivid construction, where the actual words of the speaker are repeated. It is placed at the conclusion of the spoken words and followed by some finite verb in the indicative mood signifying speech, thought, intention or some psychological process, such as *vespa*, to tell or to speak; *venba*, to hear, to listen, or to ask; *plāpa*, to converse or to ask; *ělu giva*, to think; *reha āva*, to be glad, etc.

No such construction as *Oratio Obliqua* exists in Kui, but whenever speech or thought is reported the actual words spoken or thought are quoted and the end of the quotation marked by *inji*, followed by a principal verb. The verb *inba*, to say, may itself be the principal verb; it is then used in the indicative mood and not preceded by *inji*.

E.g., *eanju tāra mrienī, "Inu rūva tuhanai nātoki safumu," inji vestenju; eakive mrienju, "Aē, āba, i keta ronḍa ānu vēlene nepi," isenju,*

the man told his son to leave the ploughing and go home, but the son said that he would finish the field first.

"Krika mananju venakanju," inji Jisu vestenju, Jesus said, "He that hath ears let him hear."

"Ide sena kṛāḍi vāne," inji plāmba gaṭanju ēlu gipki masenju,

the hunter was thinking, "Now, perhaps, the tiger will come."

"Gule dīna kuiṭi ānu pōno gli," inji rājenju ēlu gītenju, the king thought that he would hold sway over all the country.

"Gāpsī basari tiṅgi nāi kāḍinga enu, ēraṭiki ānu oṭe saki sāenu," inji keta nēḍa gaṭanju dehane reha ātenju,

the farmer was overjoyed because he had enough paddy for many years and so would not hunger again.

Sometimes the words of conversation, or reported speech, are prefaced by the indicative of a verb to "speak," "ask" or "think," without the use of *inji*, and this construction is more convenient when the words spoken are lengthy. Some appropriate part of the Indicative of *inba* usually follows the words spoken, to mark their completion.

E.g., *"Māma tōki saṭi vīe?" inji tanji lāanii plātenju.*

Tānu veste, "Aē, āba, ānu keta kāma gikai," ise, the father asked the young woman, "Are you going to your uncle's to-morrow?" "No, father," she replied, "I shall go and work in the fields."

Jisu tāra grāmba gaṭarli vestenju, "I āja manari gēlu nāndi jēḍa nōva manjane; ānu eari sake paṇḍa tangi reha āi siḍenu," isenju,

Jesus said to his disciples, "My heart yearns over this company of people; I do not wish to send them away hungry."

3. Conjunctival Participles.

These are formed by adding to the Perfect Verbal Participle one or other of the following suffixes:—

-nangaṭi.

-nanga.

-naika.

-naiṭi.

-nai.

-na.

nangaŋi is ■ adverb meaning "formerly," and may be the original and earliest form of the suffix from which all the others have come by a gradual process of reduction. All the forms are in use to-day, but perhaps **-nanga** and **-nai** are most common.

■ the verb **tāka**, *to walk*, is used as a type, then these suffixes added to the Perfect Verbal Participle form the following range of Conjunctional Participles:—

tākanangaŋi.
tākananga.
tākanaika.
tākanaiŋi.
tākanai.
tākana.

They all have the same meaning, which may roughly be expressed as "having walked."

The Conjunctional Participles of verbs of other conjugations are formed quite regularly in the same way.

E.g., **leksanangaŋi**, etc., *having broken.*
gianangaŋi, etc., *having done.*
unjanangaŋi, etc., *having drunk.*

The negatives of the Conjunctional Participles are formed by adding the suffixes **-arange** or **-araa** to the verbal base (not to the perfect verbal participle). Both suffixes are in general use and they have the same meaning, though **-araa** is probably more common. The following are some typical negative participles:—

tākaraŋge or **tākaraa**, *not having walked.*
sūaraŋge or **sūaraa**, *not having seen.*
lekaŋge or **lekaaraa**, *not having broken.*
eharaŋge or **eharaa**, *not having saved.*
siaraŋge or **siaraa**, *not having given.*
sāaraŋge or **sāaraa**, *not having died.*
salaŋge or **salaaraa**, *not having gone.*
tiaraŋge or **tiaraa**, *not having eaten.*
siaraŋge or **siaraa**, *not being, or not having been.*

The conjunctional participles, affirmative and negative, are used in order to avoid the constant occurrence of finite verbs in short simple sentences. Instead of using a finite verb in the indicative followed by the conjunction **enga**, *and*, the significance of a verb's action is carried over from ■ clause into the next and connected with it by using the conjunctional participle formed from the verb's perfect verbal participle (or verbal base, if negative).

E.g., **krādi vīanai eanju degitenju**,
he shot the tiger and ran away.

The effect of this construction is, somewhat similar to the English participial phrase "having done," but it has a wider use, for it may join together activities that synchronise, ■ well as those that precede and succeed each other.

E.g., *teki dūsanai lāa vāi mane,*
the girl is coming carrying a pot on her head.

In this way the conjunctive participle incorporates its verbal significance into the clause that follows, adding it, in a sense, to the finite principal verb of the sentence, so as to modify, qualify, or extend its meaning. This is true also of the negative participles.

E.g., *laha āaraa rohna negi paiti gipki manenjo,*
he always works well without being lazy.

The conjunctive participle retains its verbal force. It can have subject and object and be qualified by an adverb, and it takes the final position in its own clause. The clause containing the conjunctive participle may often be constructed just as if the verb were in the indicative, with its full complement of subject, object, adjective, adverb, etc. Sometimes two or three conjunctive participles are introduced into one sentence. Then if desired, variation is obtained by using alternative suffixes, but the sentence becomes involved and cumbersome if more than two or three such participles are used.

E.g., *āmu peda ʔai sōru nāmbananga deri gossa tangi*
sōljanai ka kʔadi tini ɕande vianai dehane reha ʔai
ote vʔetamu,

we climbed the mountain with some difficulty and penetrating
the dense forest soon shot the tiger and returned with great
rejoicings.

Two co-ordinate clauses having the same subject are often joined together by repeating the verbal action of the first clause in the beginning of the second, using the conjunctive participle for the purpose.

E.g., *earu tāpeki sajanai ēju ʔteru, ēju unjanai ɕōteru,*
they went home and had a meal and then lay down to rest.

[N.B.—The verb *seraba*, to be ripe, has an irregular negative participle, viz. *seraraa*. All other conjunctive participles, affirmative and negative, are regular.]

C. THE INFINITIVE.

The Infinitive may be regarded as a verbal noun without gender, number and inflexion. It may therefore be used as a noun retaining verbal force or again as a verb retaining something of substantival force. When the Infinitive, therefore, is used as a noun or adjective it may still be governed by a subject or govern an object or be qualified by an adverb. When it is used as a verb, it may be cast into the dative by the use of the postposition "tangi" or "tingi."

The Infinitive may be used in the following ways:—

1. As a Noun.

The Infinitive used as a noun may be itself the subject of a clause or sentence, or it may be the object of a finite verb.

E.g., *mi bahta tinba mape gina?*

(lit. *is there any food with you?*),
have you any food?

ketanga rūva, plahanga uha, enga kūdinga kōva,
ivi gule tāsa gaṭani paṭi,
the PLOUGHING of fields, PLANTING of seedlings, and REAPING
of paddy is all the work of the farmer.

iru pēnu tini gegdeka eanju ehpa, punba enga
nimba stanenju,
if you believe in God, He will give you SALVATION, UNDER-
STANDING and LIFE.

niju neginanga sōlba ḍehingi eani nipi nēramu,
rub his shoulder so that the oil may sink in well (lit. like a
GOING IN nicely),
(or more idiomatically rub the oil well into his shoulder).

earu nāṭōki vājanai tinba unba giteru,
they came home and had a meal,
(lit. made an EATING and DRINKING).

2. *As a Noun of Agency with gaṭanju, gaṭari, etc.*

The Infinitive ■ a noun is compounded with the appellative forms *gaṭanju, gaṭari, gaṭaru, gaṭai* and their oblique cases, and such combinations constitute nouns of agency, or descriptive nouns.

E.g., *pānba gaṭanju,*
a wealthy man.

kōḍinga ānga gaṭanju,
a herdsman.

punba gaṭari,
■ wise woman.

[N.B.—The Infinitives here become nouns with the assistance of the appellative auxiliaries, but they may be translated by adjectives in English.]

■. *As an Adjective.*

In the same way as many Kui nouns are used sometimes ■ adjectives, so some Infinitives may be used ■ adjectives.

E.g., *unba siḍru,*
DRINKING water.

ḍōpa iḍu,
■ SLEEPING house (i.e. a bedroom).

4. *As a pure Infinitive.*

As a pure Infinitive it is used to complete the meaning of a finite verb and is usually followed by *tangi, to.*

E.g., *via masi krāḍi dega tangi ḍunjite,*
the tiger that had been shot started TO RUN AWAY.

kālu sōsa mananju negi kabari giva mūenju,
 ■ *drunken man is unable TO DO good work.*

sekoni nāju tani ēri iohpa tangi mrihai siḍe,
she does not settle down TO LIVE in a distant village.

[N.B.—The infinitive used with parts of mūpa, *to be able*, does not usually take the postposition tangi.]

5. As an Expression of Purpose.

The Infinitive used as a pure infinitive quite commonly expresses the purpose of the finite verb's action. It is usually followed by tangi or tingi, *to, for, in order to*.

E.g., sēru rūva tangi eanju koju klāpa ḍehingi ningi-
 tenju,

he got up about cock-crow IN ORDER TO FLOUGH.

negi veska ḍahpa tangi sōru tini nāmbai maneru,
they are climbing the hill TO SEEK for good wood.

kūḍinga vihpā tingi klai tahpi manenju,
he is clearing a threshing floor FOR THRESHING paddy.

[N.B.—The Infinitive, as in the last example, often expresses what would be ■ Gerund in English.]

6. As a Conjunctional Expression.

The Infinitive followed by the emphatic particle -ne is used, like the conjunctional participles connected with the perfect verbal participle, to mark the connection between two clauses either co-ordinate or subordinate. This conjunctional use of the Infinitive always represents an action or happening that is previous to the action of the main clause that follows. Its subject also is different from the subject of the main clause. In this way this construction resembles the Latin Ablative Absolute.

E.g., vēla srohpāne sūkanga gule lūmbinu,
when the sun rises the stars all disappear,
 (lit. *the sun having risen the stars all disappear*).

tānu tāpeki vāvane tāra kūṛa vaha vajite,
after he came home his wife cooked the food.

Two co-ordinate clauses having different subjects ■ often joined together by repeating the verbal action of the first clause at the beginning of the second, using the infinitive of that verb followed by the conjunctional infinitive givane.

E.g., kūṭa gaṭanjū koju ronḍa lākinenju, lāka givane gule taka
 siḍru mīkaneru,
the priest sacrifices a hen and then all the people go to bathe.

7. As a Temporal Expression.

The Infinitive is sometimes followed immediately by an adverb of time and expresses the equivalent of ■ temporal clause or phrase.

E.g., *sanju tāra nāju tangi epa dā n̄de sodi pōktenju,*
he spread the news AS SOON AS HE REACHED his village.
kōḍinganil sōrpa vēlene, kōḍi idu vēgamu,
BEFORE YOU PUT IN the cows, thatch the cowshed.

■ *The Infinitive ending in -onḍi.*

An alternative Infinitive form exists which ends in *-onḍi*, instead of *-a*.

E.g., *pāgonḍi = pāga, to fight.*
mehponḍi = mehpa, to look at.
āvonḍi = āva, to become.
uṇbonḍi = uṇba, to drink.

This form is used, occasionally in some districts and more commonly in others, as a verbal noun or gerund in the dative case.

E.g., *kūeri ī dānju kōvonḍi taa piju vāṣtaki ide (ukna kōva*
āā siḍe,
the millet that should have been reaped this month (lit. that was
for reaping this month) has not been reaped because the rain
did not come.

mraṇṇu ḍēga kaju kohponḍi āte,
the branch of the tree is as high as one can stretch up the hand
(lit. is to the stretching up of the hand).

The ending *-onḍi* is added exactly as *-a* is added, that is to say, to the verbal base in the First Conjugation, and to the verbal base plus *-p, v, or b* in the Second, Third and Fourth Conjugations respectively.

SECTION VIII.

INTRANSITIVE, TRANSITIVE AND CAUSATIVE VERBS.

All Kui verbs are either Intransitive or Transitive. The latter govern an object, direct or indirect, but the former do not. With a large number of verbs there is nothing about their structure that determines whether they are intransitive or transitive, for verbs of both kinds appear in all four conjugations. But there are certain verbal roots upon which ■ built up, by the addition of different formative endings, distinctive intransitive and transitive forms closely related to one another.

E.g., Verbal Root, *ni-*.

Intransitive: *ninga, to rise.*

Transitive: *nipka, to raise.*

Verbal Root, *tō-*.

Intransitive: *tōnja, to appear.*

Transitive: *tōspa, to show.*

Verbal Root, *sā-*.

Intransitive: *sāva, to die.*

Transitive: *sāppa, to kill*

In all such verbs the Transitive form is the Causative of the Intransitive form. As in the above illustrations *nipka* means *to cause to rise*, and so *to raise*; *tōspa* means *to cause to appear*, and so *to show*; while *sāppa* means, *to cause to die* and thus *to kill*.

Not only is this — between certain related intransitives and transitives, but some transitive verbs have corresponding forms of an added or extra-transitive nature which are their causatives.

E.g., Verbal Root, *grā-*.

Transitive: *grāmba*, *to learn*.

Extra-Transitive: *grāppa*, *to teach*.

grāppa means *to cause to learn* and is the causative of *grāmba*.

It cannot, however, be said that Causative Verbs may be formed from Intransitive or Transitive Verbs, in the sense that by applying certain rules causatives can be fashioned from any non-causative form. There are certain causative verbs (either transitive or extra-transitive) extant and their number cannot be increased at will. But causatives have special structural peculiarities that connect them with and distinguish them from their corresponding non-causatives and these structural peculiarities are determined by definite euphonic laws.

The special nature of the Causative Verbs may be expressed thus:—

- (a) The verbal base of all causatives ends in a surd consonant which corresponds to the usually sonant consonant of the non-causative form.
- (b) All causative verbs belong to the Second Conjugation (*pa* Verbs).

The relationship that exists between the non-causative verbs (intransitive and transitive) and their corresponding causatives (transitive and extra-transitive) must be considered in each of the four conjugations.

1. THE FIRST CONJUGATION (a VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

All verbs of this conjugation that have corresponding causatives have verbal bases that end in a sonant consonant. In the causatives this sonant is changed to its corresponding surd, and if the sonant be nasalized the nasal is lost; -nd however is changed to -s in accordance with the law noted in Chapter I, Section II, 6 (b), i.e. the d is changed to t which in turn changes to s, and the nasal is lost. The verb *puha*, *to get wet*, having a verbal base ending in an aspirate, does not change the aspirate in its corresponding causative.

After the change in the verbal base ending, the semi-formative addition -*pa* is suffixed and the causative becomes a verb of the Second Conjugation.

The following is a list of some non-causative verbs of the First Conjugation which have corresponding causative forms:—

(a) Verbal Base ending in -g.

Non-Causative.		Causative.	
ēga,	to be open	ēpka,	to open
jūga,	to suffer	jūpka,	to afflict
kōga,	to be small	kōpka,	to reduce
mūga,	to be complete	mūpka,	to complete
rāga,	to be worn away	rāpka,	to wear away
ūga,	to be stripped off	ūpka,	to strip off

(b) Verbal Base ending in -ng.

Non-Causative.		Causative.	
dīnga,	to burst into flame	dīpka,	to set light to
drūnga,	to swing (intrans.)	drūpka,	to swing (trans.)
kṛēnga,	to shake (intrans.)	kṛēpka,	to shake (trans.)
lēnga,	to be broken	lēpka,	to break
mīnga,	to turn over (intrans.)	mīpka,	to turn over (trans.)
mrānga,	to be hidden	mrāpka,	to hide
mrunga,	to be torn	mrupka,	to tear
ninga,	to rise	nīpka,	to raise
pānga,	to be split	pāpka,	to split
plānga,	to cover up	plāpka,	to cover one thing over
	to be a covering		another
plūnga,	to be breached	plūpka,	to breach
pongā,	to be spill	popka,	to spill
pōnga,	to be sounded abroad	pōpka,	to sound abroad
prenga,	to crack (intrans.)	prepka,	to crack (trans.)
prūnga,	to be broken off	prūpka,	to break off
	to be decided		to decide
rānga,	to be broken in half	rapka,	to break in half
renga,	to be broken in half	repka,	to break in half
sīnga,	to be plucked	sīpka,	to pluck
sringa,	to be unloosed	sripka,	to unloose
tlānga,	to rise and fall	tlāpka,	to toss
trōnga,	to roll (intrans.)	trōpka,	to roll (trans.)
vānga,	to leak	vāpka,	to pour out
	to be poured out		
vēnga,	to be stretched out	vēpka,	to stretch forth
vringa,	to fall to pieces	vripka,	to pull to pieces

(c) Verbal Base ending in j.

Non-Causative.		Causative.	
aja,	to be frightened	aspa,	to frighten (usually aspa gīva)
ēja,	to be separate from	ēspa,	to separate
tīja,	to awake (intrans.)	tīspa,	to wake up (trans.)
ūja,	to come together	ūspa,	to bring together

(d) Verbal Base ending in -nj.

Non-Causative.	Causative.
ḍunja, to start forth	ḍuspa, to thrust forth
genja, to be separate	gespa, to separate
kṛinja, to dream	kṛispa, to cause to dream
nenja, to be full	nespa, to fill
pinja, to rebound	pispa, to cause to rebound
	to burst
ṛānja, to marry	ṛāspa, to join together in marriage
rōnja, to be level	rōspa, to level
tōnja, to appear	tōspa, to show

(e) Verbal Base ending in -ḍ.

Non-Causative.	Causative.
aḍa, to be joined to	atpa, to join to
brāḍa, to be scattered (news)	brātpa, to scatter
brōḍa, do. (dust)	brōṭpa, do.
brūḍa, do. (fire)	brūṭpa, do.

(f) Verbal Base ending in -nd.

Non-Causative.	Causative.
kānda, to be hot	kāspa, to heat
prōnda, to be lighted (pipe)	prospa, to light
rīnda, to be set up on end	rīspa, to set up on end

(g) Verbal Base ending in -mb.

Non-Causative.	Causative.
dūmba, to be shrunken	dūppa, to shrink (trans.)
grāmba, to learn	grāppa, to teach
kamba, to be burned	kappa, to scorch
kṛumba, to come to an end	kṛuppa, to put an end to
lumba, to die out (flame)	luppa, to put out
nāmba, to climb	nāppa, to cause to climb
nemba, to be ended	neppa, to finish
nīmba, to be alive	nīppa, to cause to live
slūmba, to be adjoined	slūppa, to adjoin
ṭimba, to be folded	ṭippa, to fold

(h) Verbal Base ending in -h.

Non-Causative.	Causative.
puha, to get wet	puhpa, to make wet

[N.B.—In all the Causatives of division (g) above, two p's appear in the Infinitives. The first p belongs to the verbal base and is retained throughout the conjugation; the second p is the semi-formative ending that constitutes the verb in Second Conjugation Verb, and disappears in the course of conjugation.]

2. THE SECOND CONJUGATION (pa VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

The few verbs of this conjugation for which there are corresponding causatives have (with one exception) verbal bases ending in a vowel. In the formation of the causatives the semi-formative addition *-p* is regarded as part of the verbal base for the causative, and being already a surd is not changed. Then the new base is made a Second Conjugation Verb by the addition of a new semi-formative ending *-pa*. The verbs of this conjugation that have corresponding causatives are as follows:—

<i>Non-Causative.</i>	<i>Causative.</i>
<i>epa, to arrive</i>	<i>eppa, to cause to arrive</i>
<i>jāpa, to descend</i>	<i>jāppa, to bring down</i>
<i>srohpa, to issue from</i>	<i>sroppa, to bring out</i>
<i>vṛēpa, to return (intrans.)</i>	<i>vṛēppa, to return (trans.)</i>

[N.B.—The *h* of *srohpa*, is lost in its causative form.]

3. THE THIRD CONJUGATION (va VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

Again only a few verbs in this conjugation have corresponding causatives. These are formed by regarding the semi-formative *-v* of the non-causatives as part of the new verbal base, changing it to its surd *p* and adding a new semi-formative *-pa* to make the causative a Second Conjugation Verb.

The verbs of this conjugation that have corresponding causatives are as follows:—

<i>Non-Causative.</i>	<i>Causative.</i>
<i>diva, to fall</i>	<i>dippa, to set down</i>
<i>jṛīva, to escape</i>	<i>jṛīppa, to rescue</i>
<i>sāva, to die</i>	<i>sāppa, to kill</i>
<i>vṛīva, to descend</i>	<i>vṛīppa, to cause to descend</i>

The following are irregular:—

<i>mīva, to bathe</i>	<i>mīspa, to bath or to splash over</i>
<i>nōva, to be in pain</i>	<i>nospa, to give pain</i>
<i>trūva, to be breached</i>	<i>truспа, to breach</i>

4. THE FOURTH CONJUGATION (ba VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

The few verbs of this conjugation with corresponding causatives are given below. The fact that their verbal bases end in a nasal or a liquid prevents them from falling into line exactly with the general law already mentioned for the formation of causatives. But the *-n* is generally changed to the surd *-s* and the *-l* to its nearest cerebral *-r* which has more of a surd character than *-l*; and then the semi-formative *-pa* is added to make the causatives Second Conjugation Verbs.

The verbs with their causatives are :—

<i>Non-Causative.</i>	<i>Causative.</i>
inba, to say	ispa, to cause to say.
sōlba, to enter	sōrpa, to cause to enter.
tinba, to eat	tispa, to feed.
unba, to drink	ūtpa, to give to drink.
venba, to hear or to ask	vespa, to cause to hear or to speak.

III. CAUSATIVE USE OF *giva*.

When a verb has no corresponding causative verb some appropriate tense of *giva*, to do or make, may be used with the verb's infinitive to express its causative.

E.g., *eanju sogōri nisa gitenju,*
he made the cart to stand still,
(i.e., he stopped the cart).

giva is occasionally used in this way even with verbs that have corresponding causatives.

E.g., *ānu eanī pada pōnga gipki māi,*
I am making his name to spread abroad,
(i.e., I am making known his name).

SECTION IV.

VARIOUS MODALITIES.

In this section are grouped various modal expressions not dealt with hitherto.

1. The Passive Voice.
2. Plural Action Forms.
3. Expression of Purpose with *vava*.
4. Balance of Words and Phrases.
5. Onomatopoeic Expressions.
6. Foreign Expressions.

1. THE PASSIVE VOICE.

Kui has no Passive Voice, so that what, in English, would be a natural Passive expression, is usually so fashioned as to become a purely Active construction in Kui.

E.g., *the bullock was killed by over work,*
dehane paiṭi gla masaki kōḍi sāte,
(lit. because the cow had done much work it died)
this cloth was woven by a Pano man,
i sinḍa ḍomenju oskitenju,
(lit. = Pano man wove this cloth).

There are ways however of expressing the passive by using constructions, that, though active, have in them the idea of passivity, thus:—

(a) *By the use of Intransitive Verbs.*

Many Intransitive Verbs are largely passive in meaning.

E.g., *lenga*, to break (intransitive), is the equivalent of the English passive *to be broken*; *vringa*, to become loosened; *panga*, to split or be split; and so on. A number of intransitive verbs express in this way much of the passive idea.

(b) *By the use of Relative Participles.*

Relative Participles of active verbs are often given by their context a passive meaning.

E.g., *iru ē kata masi mrahnu tini dēdu*,
you lift up that tree that has been felled.

Though the phrase *kata masi mrahnu* is active in construction and means literally *the had felled tree* or *the tree that had felled*, this would have no sense in its context which determines its meaning to be passive.

In the same manner Appellative Nouns formed from Relative Participles are often passive in meaning though active in form.

E.g., *kahinari*,
a play thing, = thing that is played with.
i āku tani vrīsa manara ānu gule punji mai,
I understand all that has been written on this page (lit. leaf).

(c) *By the use of āva.*

The verb *āva*, to become, is sometimes used actively but in such a way as to give its clause a passive effect.

E.g., *eaniī rōi gaṭari kaka rai ahpa gianai mṛupka āte*,
(lit. there was a killing of him, having taken him by wicked men's hands),
he was taken by wicked hands and killed.

(d) *By the use of tinba and pānba.*

These verbs are used in a few idiomatic phrases to express the passive idea. Such phrases are generally due to Oriya influence.

E.g., *eanju māḍa tinenju*,
(lit. he will eat stripes),
he will be beaten.
iru ḡoṇḡo pāṭeru,
(lit. you obtained punishment),
you were punished.

2. PLURAL ACTION FORMS.

Special forms of the verb are sometimes used to express the following modes of plural action:—

- One person doing ■ number of things.
 One person doing one thing many times.
 More than one person doing ■ number of things.
 More than one person doing ■■ thing many times.

The following are examples of these various modes :—

- E.g., ānu bōga rai gule taa kotkii,
I will take everything out of the basket.
 eanju dehane pālu vipkitenju,
he shot many times over.
 āmu kobanga ve māṛinga ve lepkaī manamu,
we are breaking up posts and bamboos.
 earu nōmeri rai sāvai māseru,
they were dying from fever.

The method of expressing the Plural Action forms consists in the formation of ■ new verbal base for conjugation. For verbs of the First Conjugation (a Verbs) this new base is formed by adding -k to the regular verbal base; but for verbs of the Second, Third and Fourth Conjugations (pa, va and ba Verbs) the new base is formed by accepting ■ a permanent part of it the semi-formative p, v, or b characteristic of these verbs, i.e. the infinitive less final -a becomes the plural action base. Then the plural action forms are expressed by conjugating all verbs on these new bases as First Conjugation verbs, no matter whether in their simple form they are strong or weak verbs.

E.g., lepka, to break, is a Second Conjugation verb, but its plural action forms are conjugated on the base lepk as if the verb were of the First Conjugation.

ānu lepkite, I broke up a number of things.

(a) First Conjugation Verbs.

The plural action base is formed by adding -k to the regular verbal base. But this cannot be done when the verbal base ends in -k or -g because k will not combine with those consonants. So that there are no plural action forms in use for the First Conjugation verbs whose verbal bases end in k, ■ or ng.

When -k ■ added to other verbal bases the sonant consonants are changed to their corresponding surds and nasals disappear.

Therefore when the verbal base ends in s, j or nj, the plural action base ends in sk.

When the verbal base ends in ʃ, ɖ or nɖ, the plural action base ends in ʃk.

When the verbal base ends in t, d or nd, the plural action base ends in tk.

When the verbal base ends in p the plural action base ends in pk.

When the verbal base ends in r or ɾ the plural action base ends in rk or ɾk.

The only verb with base ending in b or mb that has plural action forms is dāmba, to pound, the plural action base of which is dāpk-.

The following verbs with their corresponding plural action infinitives and principal parts illustrate the above :—

Simple Form of Verb.	Plural Action Infinitive.	Plural Action Form Principal Parts.
rūsa	rūska	rūskii, rūskite, rūskai, rūska.
poja	poska	poskii, poskite, poskai, poska.
sunja	suska	suskii, suskite, suskai, suska.
iṭa	iṭka	iṭkii, iṭkite, iṭkai, iṭka.
koḍa	koṭka	koṭkii, koṭkite, koṭkai, koṭka.
paṇḍa	paṭka	paṭkii, paṭkite, paṭkai, paṭka.
kata	katka	katkii, katkite, katkai, katka.
ēnda	ētkā	ētkii, ētkite, ētkai, ētkā.
sēpa	sēpka	sēpkii, sēpkite, sēpkai, sēpka.
ḍāmba	ḍāpka	ḍāpkii, ḍāpkite, ḍāpkai, ḍāpka.
kūra	kūrka	kūrkkii, kūrkkite, kūrkkai, kūrka.
sūra	sūrka	sūrkkii, sūrkkite, sūrkkai, sūrka.

(b) *Second, Third and Fourth Conjugation Verbs (pa, va, and ba Verbs).*

The plural action base is the infinitive of the verb less its final enunciative -a, and all plural action verbs are conjugated like First Conjugation Verbs.

Type: *vespa*, ■ *speak*.

Plural Action Base: *vesp-*.

Plural Action Principal Parts: *vespa, vespai, vespate, vespai, vespa.*

Type: *sāva*, *to die*.

Plural Action Base: *sāv-*.

Plural Action Principal Parts: *sāva, sāvai, sāvate, sāvai, sāva.*

Type: *salba*, *to go*.

Plural Action Base: *salb-*.

Plural Action Principal Parts: *salba, salbai, salbate, salbai, salba.*

All Second Conjugation Verbs have plural action forms on the analogy of *vespa*, above.

All Third Conjugation Verbs have plural action forms on the analogy of *sāva*, except those five verbs whose Present Verbal Participles end in *-ki*, and also the verb *āva*, thus :—

<i>dīva</i>	..	<i>dīpka, dīpkī, dīpkite, dīpkai, dīpka.</i>
<i>gīva</i>	..	<i>gīpka, gīpkī, gīpkite, gīpkai, gīpka.</i>
<i>kīva</i>	..	<i>kīpka, kīpkī, kīpkite, kīpkai, kīpka.</i>
<i>sīva</i>	..	<i>sīpka, sīpkī, sīpkite, sīpkai, sīpka.</i>
<i>vīva</i>	..	<i>vīpka, vīpkī, vīpkite, vīpkai, vīpka.</i>
<i>āva</i>	..	<i>āpka, āpkī, āpkite, āpkai, āpka.</i>

All Fourth Conjugation Verbs have plural action forms on the analogy of *saiba*, except the following :—

<i>pebga</i>	..	<i>peska, peskī, peskite, peskai, peska.</i>
<i>ubga</i>	..	<i>uska, uskī, uskite, uskai, uska.</i>
<i>jelba</i>	..	<i>jelka, jelkī, jelkite, jelkai, jelka.</i>

3. EXPRESSION OF PURPOSE AND CONSEQUENT ACTION WITH THE VERB *vāva*.

Any tense or mood of the verb *vāva*, *to come*, is used after the verbal base of another verb to express the purpose or reason for the "coming," or the action consequent upon the "coming."

E.g., *īra ahi vāmu* means *come in order to hold this*, and may be translated *come and hold this*.

eanju dāra dā vātenju means *he came to open the door or he came and opened the door*.

In this construction the verbal base plus an enunciative *-i* is used whenever the verbal base ends in a consonant, and the simple base alone whenever it ends in a vowel.

The following examples will illustrate this construction for verbs of the various conjugations :—

First Conjugation.

<i>aḍi vāmu,</i>	<i>come and join.</i>
<i>ēsi vāmu,</i>	<i>come and sing.</i>
<i>koḍi vāmu,</i>	<i>come and buy.</i>

Second Conjugation.

<i>mebi vāmu,</i>	<i>come and see.</i>
<i>dēsi vāmu,</i>	<i>come and lift up.</i>
<i>leki vāmu,</i>	<i>come and break.</i>
<i>jā vāmu,</i>	<i>come and beg.</i>
<i>ḍri vāmu,</i>	<i>come and drag.</i>
<i>vē vāmu,</i>	<i>come and strike.</i>

Third Conjugation.

<i>ā vāmu,</i>	<i>come and be.</i>
<i>ō vāmu,</i>	<i>come and take.</i>

ki vāmu,	<i>come and pour.</i>
rū vāmu,	<i>come and plough.</i>

Fourth Conjugation.

trē vāmu,	<i>come and journey.</i>
igi vāmu,	<i>come and cast down.</i>
jeli vāmu,	<i>come and pull.</i>
sali vāmu,	<i>come and go.</i>
pāpi vāmu,	<i>come and obtain.</i>
tini vāmu,	<i>come and eat.</i>
mani vāmu,	<i>come and stay.</i>

4. BALANCE OF WORDS AND PHRASES.

A peculiar idiom, called *rāppa* by the Kond people, consists in balancing one word or phrase with another of like meaning, = that the second word or phrase being used constantly in connection with the first becomes its under-study or echo.

E.g. **eanju sahpa kospa pātenju,**
he received a SEATING.

kospa is here the under-study, or echo, or balance of **sahpa**; in Kui it is called the *rāppa* of **sahpa** and the two words are commonly used together. Other common examples of *rāppa* are:—

kuna nāpa,	<i>tubers.</i>
lū kūmbu,	<i>household.</i>
mīḍa bōda,	<i>family.</i>
kāpa klēga,	<i>sorcery.</i>
sēru rūḍu,	<i>yoke of oxen.</i>
sila pōru,	<i>quarrel.</i>
kila bila,	<i>quarrelsome noise.</i>
rīva klāpa,	<i>lament.</i>
sāva mrūva,	<i>death.</i>
iṭa rohpa,	<i>to place, to put by.</i>

This idiom, extended to the balancing of phrases as well as of words, characterizes the rude attempts at versifying made by the Kond people.

E.g. **mī kīrka ḍēva parukau ṛaski mane.**
mī panjari ḍēva gūgūri ṛaski mane.
ḍande vādu sa, uta vādu sa;
senḍa kalu ve, pōka kalu ve,
unja mangaderu, tinja mangaderu?

This is part of a lament in which the women of a Kond village, ravaged in tribal warfare, call in derision upon their menfolk who have fled before the enemy, and it may be translated thus:—

“The pigeon is scratching in your granaries.
The dove is pecking in your corn bins.
Come quickly, come quickly.
Have you gone off to drink liquor?
Have you gone then to quaff toddy?”

5. ONOMATOPOETIC EXPRESSIONS.

A great number of expressions in Kui are merely attempts to reproduce in human speech the sounds or appearance of natural phenomena, and such expressions — often created at the will of the speaker in order to make his descriptions terse and vivid. These onomatopoeitic words are given verbal force by using them with *āva*, *to become*, *inba*, *to say*, *ispa*, *to make articulate*, and *giva*, *to do*, as auxiliary verbs. And some of them are made into adverbs that qualify verbs by adding one of the particles *na*, *nai* or *nanga*.

The following are some examples of onomatopoeitic expressions :—

<i>jili julu āva</i> ,	<i>to sparkle.</i>
<i>topu topu inba</i> ,	<i>water to fall drop by drop.</i>
<i>bā būna jīnja</i> ,	<i>wind to moan.</i>
<i>blukna dīva</i> ,	<i>to fall with a crash.</i>
<i>nūsu nūsu inba</i> ,	<i>fur to be soft and smooth.</i>

6. FOREIGN EXPRESSIONS.

Though the Kui language has, for concrete objects and activities, a vocabulary that is sufficient for daily use, it has comparatively few words for abstract, philosophical, psychological and religious ideas. This lack is to some extent remedied by the adoption of many Oriya and other Non-Dravidian words. These words are, with one or two possible exceptions, not made into Kui verbs, but whenever verbal force is necessary, this is added by using the words with *āva*, *to become*, or *giva*, *to do*.

Sometimes these "foreign" words and expressions do but duplicate proper Kui words that already exist, and in such cases the Kui words should be preferred, but often the foreign word supplies a real need and may be welcomed.

E.g., *rahi āva*, *to remain*, avoids the ambiguity of *manba*, *to be*, or *exist*, or *remain*.

porte giva, *to have faith in*, has a wider range of meaning than *gebga*, *to associate oneself with in trust and fidelity*.

CHAPTER IX.

ADVERBS.

A considerable number of Adverbs are nouns used adverbially and some others are formed from demonstrative bases. Adverbs are not inflected nor is there any method in Kui of Comparison of Adverbs beside the simple one of repetition which is adopted in a few common expressions.

E.g., ānu dāṇḍe dāṇḍe dāḍite,
I run very quickly.

Little more is required in this chapter than to give lists of some common adverbs as they come under the classification of Manner, Quantity, Time, etc.

1. ADVERBS OF MANNER.

adṛe,	<i>in vain, for no purpose.</i>
aṛse,	<i>together.</i>
ḍaṇḍe,	<i>quickly.</i>
dehngi or dehingi,	<i>like, as.</i>
diri,	<i>slowly.</i>
ehengi,	<i>like that.</i>
ehṛi,	<i>that kind of.</i>
ihingi,	<i>like this.</i>
ibṛi,	<i>this kind of.</i>
iseka,	<i>namely.</i>
neḡinanga,	<i>well, nicely.</i>
rohe,	<i>together.</i>
seṇa,	<i>perhaps.</i>
uḡe,	<i>truly, certainly.</i>

2. ADVERBS OF QUANTITY.

aḍa,	<i>only.</i>
deha,	<i>much, very, many.</i>
dehane,	<i>much, very, many.</i>
ese,	<i>so much, enough.</i>
gāme,	<i>more.</i>
gāpsi,	<i>more, many.</i>
gāpsi kōksi,	<i>more or less.</i>
ike,	<i>little, few.</i>
ise,	<i>so much.</i>
oṛe,	<i>again, more.</i>

tase,	<i>so much, as much.</i>
vari,	<i>only.</i>

3. ADVERBS OF TIME.

batare,	<i>just now, on the point of.</i>
dāra,	<i>afterwards.</i>
dāu,	<i>afterwards.</i>
emba,	<i>then.</i>
embarai,	<i>after that.</i>
embaŭal,	<i>after that.</i>
ēserivēla,	<i>at such a time as, whenever.</i>
idali,	<i>now, at this time.</i>
ide,	<i>now.</i>
ide aŭa,	<i>just now.</i>
igari,	<i>this year.</i>
iŕeka,	<i>about this time of day.</i>
jahitava,	<i>sometimes.</i>
kahe,	<i>of old time, at first.</i>
maisi,	<i>in the future, some days hence.</i>
nangaŭi,	<i>formerly, earlier in the day.</i>
nēkeri,	<i>formerly.</i>
nēnju,	<i>to-day.</i>
rānŭu,	<i>last year.</i>
risi,	<i>yesterday.</i>
rogōsi,	<i>once, a long time ago.</i>
rohna or rohona,	<i>always.</i>
rōnŭu,	<i>in a previous year, the year before last.</i>
ronisi,	<i>one day.</i>
rōsi,	<i>some days ago.</i>
sūkahe,	<i>in the beginning, long ago.</i>
ŭukna,	<i>until</i>
ūroŕi,	<i>long ago.</i>
vāronŭi,	<i>next year.</i>
vēle,	<i>before, earlier.</i>
vīe,	<i>to-morrow.</i>

4. ADVERBS OF PLACE.

aŭu,	<i>near.</i>
ine,	<i>this way.</i>
nōki,	<i>in front of.</i>
one,	<i>that way.</i>
ŕamua,	<i>up to.</i>
riko,	<i>— two sides.</i>
roko,	<i>— one side.</i>
seko,	<i>far off, afar.</i>
sōŕi,	<i>near.</i>
sōŕiŭi,	<i>near.</i>
ŭukna,	<i>up to.</i>

5. DEMONSTRATIVE ADVERBS.

imba,	here.
emba,	there.
omba,	yonder.
imbangi,	hither.
embangi,	thither.
ombangi,	thither.
imbarai,	hence.
embarai,	thence.
ombarai,	thence.
irimba,	right here.
ēremba,	right there.

6. INTERROGATIVE ADVERBS.

Manner.

anaŕiki?	why?
anaki?	why?
inaŕiki?	why?
isingi?	how?

Quantity.

ese?	how much?
esoni?	how many?
esori?	how many?
esoli?	how many?

Time.

eseka?	when?
ēserivēla?	when?

Place.

estava?	where?
estavani?	where?
estavangi?	whither?
estavarai?	whence?
embe?	where?
embeki?	whither?
embeŕi?	whence?
embova?	where?

7. COMPOUND ADVERBS.

anabuna (= ana punasu),	perhaps.
deha bāga,	mainly.
dīna gāri,	daily.
āta gāri,	weekly.
dānju gāri,	monthly.
basari gāri,	yearly.

ide tukna,	until now.
mūla beoṭi,	at last.
nēkeri deḥingi,	usually.
vēla gūri,	often.

8. IDIOMATIC USAGES OF SOME OF THE FOREGOING ADVERBS.

deḥingi, like, as if, approximately.

E.g., ē sōju māṛini deḥugi tōski mane,
that sore looks as if it will heal.

āmu ro idu deḥugi tamu,
we are like one household.

eanju tīaroṭi vēla deḥugi sasenju,
he went about noon.

aḍa, only. vari, only.

E.g., ēra aḍa āē, ānu oṭe gāpei vestai,
not only that, I will tell you more.

roanju aḍa vātenju,
only one man came.

vari šasaka kabari giṭki manu,
only women are working.

ese, so much, as much. tese, as much as.

E.g., ānu ese kāma giva mūl, eanju ve esa ginenju,
he will do as much work as I can.

inu nī mūni tese giṃu,
do as much as you can.

isingi? how?

E.g., ēri isingi āva mūne?
how can that be?

inu isingi tati?
what sort of person are you?

āmu isingi klārna punamu, ēa deḥngi inu māngi
grāptamu,
you teach us so that we may clearly understand.

ē kogaru isingi veska neginanga sespa mūneru, ēraṛiki
grāppa gaṭanju eari tōspi manenju,
the teacher ■ showing the boys how they may plane wood well.

iru isingi jōri grāteru, ēra nāngi vestaṭu,
tell me how you crossed the river.

9. Use ■ gina.

The word gina is used to mark ■ interrogation somewhat in the same way ■ the sign ? ■ used in English.

E.g., *krāḍi tini gortenju gina,*
did he hit the tiger?

So that when *gina* appears in a question it is not necessary to use the English mark of interrogation, but ■ will give an added clearness ■ the sign is used.

gina is not always placed at the end of its clause but often stands immediately after the word emphasised in the question.

E.g., *inu gina miḍakanli grāppa mūdi?*
can you teach the children?

It is often used as the equivalent of the English word "or," to connect two phrases or clauses in a question.

E.g., *āsasaḁa vātu gina mṛehenga?*
have women come or men?

inu nāndara venjati gina āē?
did you hear what I said or not?

10. ADVERBIAL PARTICLES.

(a) *-ne, even.* An emphatic particle scarcely translatable, suffixed commonly to adverbs and sometimes to other words.

E.g., *deba + ne = debane.*
vāle + ne = vēlene.
dehingi + ne = dehingine.
inu + ne = inune.

This emphatic particle is added to, and compounded with, the Verbal Appellative Numerals and has the effect of stressing their "alone" character, so that in effect they become adverbial expressions.

E.g., *ānu roaṇs vāte, I came alone.*

ānu roanu + ne = ānu roane (or roanf).
inu roati (does not receive -ne).
ianju roanju + ■ = ianju roanje.
iri ronḁe + ne = iri ronḁene.
āmu riama + ne = āmu riame.
iru riateru (does not receive -ne).
iaru riaru + ne = iaru riare.
ivi riṇḁe + ne = ivi riṇḁene.

E.g., *pēnu roanje, God is one God.*

(b) *-ve, even, also.* An emphatic particle added usually to nouns and pronouns.

E.g., *inuve ihingi ḡipki manji!*
you acting in this way!

It may be used as a conjunction joining together two or more words in a sentence like "and and and."

E.g., *mī āba ve inu ve ānu ve vīe aṛse sanamu,*
you and your father and I will go together to-morrow.

Joined to some interrogatives and followed by a negative verb, -ve assists in the formation of a negative clause that is not a question.

E.g., imbalve isküli tangi vāja side,
no one has come to school.

inu anarave neginanga giva mūāi,
you can do nothing well.

tāra kāḍu lenga manaki māi aja oṭe esekave tākā,
mother will never walk again because her leg is broken.

(c) -ḡe. An emphatic particle used at the conclusion of a finite verb, usually in the past tense, to emphasise the sense of completed action.

E.g., vātenjude, *he has already come.*

(d) -geṭe. An emphatic particle expressing surprise, used colloquially after pronouns.

E.g., inu geṭe vāja masi!
did you come then!

iru geṭe vāteru māre esekave vāānateru!
by Jove, have you come, you who never come here!

(e) -sa. An intensive particle used after an Imperative to emphasise the command. It cannot be rendered into English.

E.g., ēra vātamū sa,
strike that for me.

tuḥmu sa, *cast away*, is contracted to tūsa and used idiomatically for "Wait!" "Let be!" "Stop!"

(f) -na, nai, nanga, *after the manner of*. Descriptive particles added to some verbal bases and some other expressions, usually onomatopoeic, making them adverbial in force.

E.g., trihna ḡuḡitenju,
(lit. *he stepped in a slipping manner*),
he slipped.

kuḡu blukna dikate,
(lit. *the wall fell crashingly*),
the wall fell with a crash.

ēri tāna ahte,
(lit. *it held in a sticky fashion*),
it stuck fast.

ēri kliri klirinai riṭe,
she wept bitterly.

mīḡaka lugu luguṇanga kūṭki maneru,
the children are shouting clamorously.

(g) -si, *after the manner of*. A qualifying particle added usually to the verbal base of some verbs to make an adverb.

E.g.,	arsi,	<i>mixedly, together.</i>
	gāpsi,	<i>more.</i>
	grūsi grūsi,	<i>round about.</i>
	kōksi,	<i>less.</i>
	gāpsi kōksi,	<i>more or less.</i>
	mehisi,	<i>in a manner that can be seen, opposite.</i>
	muksi,	<i>completely.</i>
	tōsisi,	<i>illustratively.</i>

Occasionally this particle is pronounced -se as well as -si.

E.g., arse = arsi.

(h) gisi, after the manner of. A qualifying particle having much the same value and use as -si, but placed as a postposition after certain verbs and adverbs. gisi is -si added to the verbal base gi- of giva, to do.

E.g., sogori dāḍe gisi vāte,
the cart came quickly.
 roanju vēle gisi etatenju,
one man arrived early.
 mreḥenga punba gisi eanju nāju tangi sōlba tingi reha
 āātenju,
he did not care to enter the village openly. (lit. after the manner of men knowing.)

(i) siki. The particle siki is a somewhat colloquial expression implying doubt, and may be used to translate the English "whether...or."

E.g., earu vāneru siki vāēru siki ēra imbai pune?
who knows whether they will come or not?

In speech it is often reduced to -ski and added to the word it qualifies.

E.g., anabunaski, *perhaps (who knows?).*

11. INFINITIVES USED AS ADVERBS.

Occasionally the Infinitives of verbs, without addition or alteration, are used = Adverbs. They are usually reduplicated.

E.g., lāvenga s ā n j a s ā n j a ēski maneru,
the young men are singing BEAUTIFULLY.

CHAPTER X.

CONJUNCTIONS, INTERJECTIONS, TIME EXPRESSIONS.

SECTION I.

CONJUNCTIONS.

The only true conjunction in Kui is *enga*, *and*. But the Conjunctional Participles are used a great deal and the following words are borrowed from other parts of speech and made to serve as Conjunctions :—

<i>anariki iseka</i> ,	<i>(for what, if you say), because.</i>
<i>ārariki</i> ,	<i>(for that), therefore.</i>
<i>ēaki</i> ,	<i>(for those), therefore.</i>
<i>ēakive</i> ,	<i>but, yet.</i>
<i>ote</i> ,	<i>again, also.</i>
<i>ve.....ve</i> ,	<i>and.....and.</i>

SECTION II.

INTERJECTIONS.

<i>ā!</i>	<i>yes!</i>
<i>āngo!</i>	<i>yes!</i>
<i>āē!</i>	<i>no!</i>
<i>ade!</i>	<i>here!</i>
<i>algo!</i>	<i>alas! alack!</i>
<i>aigona!</i>	<i>alas! alack!</i>
<i>aiko!</i>	<i>alas! alack!</i>
<i>alkona!</i>	<i>alas! alack!</i>
<i>johari!</i>	<i>salaam!</i>
<i>kūna!</i>	<i>don't!</i>
<i>tūsa!</i>	<i>let be! wait! don't!</i>
<i>sa!</i>	<i>go!</i>
<i>va!</i>	<i>come!</i>

SECTION III. TIME EXPRESSIONS.

Time of Day.

The time of the day among the Kond people is reckoned in terms of domestic events and natural phenomena.

nāḍangi tule	= 12 o'clock midnight.
tule jrite (or tule sase)	= 12-30 to 3-30 A.M.
koju klāpa	= 3-30 A.M.
vēga ḍānḍa	= 3-30 to 4-0 A.M.
pari inba	= 4-0 to 4-30 A.M.
grūpa māsu	= 4-30 A.M.
sēru pūrpa	= 4-30 to 5-0 A.M.
vēgite	= 5-0 A.M.
vēla sroḥpa	= 5-0 to 5-30 A.M.
nāḍisi (or ḍaisi)	= 5-30 to 8-0 A.M.
gāṛonga piḥpa ḍeli	= 8-0 to 9-0 A.M.
teka ēju ḍeli	= 9-0 to 10-0 A.M.
ēju uḡba ḍeli	= 10-0 to 12-0 A.M.
tlāroṭi vēla (or tule vēla)	= 12 o'clock midday.
venḍa vēla	= 12-0 to 2-0 P.M.
neṭoti vāva ḍeli	= 2-0 to 4-0 P.M.
bilarī vēla	= 4-0 to 5-0 P.M.
bilarāṅga	= 5-0 to 5-30 P.M.
vēla kṛūva or goṭa vēla	= 5-30 to 6-30 P.M.
māsu māsu	= 6-30 to 7-0 P.M.
manguri manguri	= 6-30 to 7-0 P.M.
grūpa māsu	= 7-0 to 7-30 P.M.
ēju uḡba ḍeli	= 7-30 to 8-0 P.M.
mīḍa sūsu	= 8-0 to 8-30 P.M.
mīḍa sūsu ■■■	= 8-30 to 9-0 P.M.
veḥa sūsu	= 9-0 to 9-30 P.M.
sūseka āte	= 9-30 to 12-0 P.M.

These times ■■■ only approximate and differ slightly at different seasons of the year, according as the days ■■■ longer or shorter.

Days of the Week.

Robibaro,	<i>Sunday.</i>
Sombaro,	<i>Monday.</i>
Mongolobaro,	<i>Tuesday.</i>
Budobaro,	<i>Wednesday.</i>
Gurubaro,	<i>Thursday.</i>
Sukrobaro,	<i>Friday.</i>
Sonibaro,	<i>Saturday.</i>

These are all borrowed from Oriya and are commonly used. But local names, differing in different sections of the Kond country, also exist.

In the district around Udayagiri town the following words are used. They refer to local markets.

Gehan āṭa gāla,	<i>Sunday.</i>
Sain āṭa gāla,	<i>Monday.</i>
Āṭa gaṭaru vāni gāla,	<i>Tuesday.</i>
Kōrka vāni gāla,	<i>Wednesday.</i>
Jāmbini gāla,	<i>Thursday.</i>
Tikavali āṭa gāla,	<i>Friday.</i>
Gāra āṭa gāla,	<i>Saturday.</i>

Months of the Year.

Wherever the Kond people have come much into contact with Oriya people they have learned the Oriya names for the months of the year and use them in public transactions, but Kui names are quite commonly used nevertheless. These names are generally connected with agriculture and religious observances. They differ somewhat in different parts of the country and indicate seasons that do not coincide with the English months. The names in common use throughout the Gumsur-Udayagiri Taluk are:—

<i>December 1st to January 15th,</i>	Kōeri Vēla.
<i>January 15th to February 28th,</i>	Koinjur Dānju.
<i>March 1st to April 15th,</i>	Kulari Dānju.
<i>April 15th to May 15th,</i>	Maṭu Dānju.
<i>May 15th to June 30th,</i>	Maha Vēla.
<i>July,</i>	Uha Vēla.
<i>August,</i>	Kueri Vēla.
<i>September,</i>	Joeli Vēla.
<i>October and November,</i>	Biko Vēla.

In the Phulbani district the following names are in common use:—

<i>December 15th to January 15th,</i>	Konto Dānju.
<i>January 15th to February 15th,</i>	Sīṭe Dānju.
<i>February 15th to March 31st,</i>	Singa Dānju.
<i>April 1st to May 15th,</i>	Maṭu Dānju.
<i>May 15th to June 15th,</i>	Maha Dānju.
<i>June 15th to July 31st,</i>	Uha Dānju.
<i>August,</i>	Gonda Dānju.
<i>September,</i>	Joeli Dānju.
<i>October,</i>	Biko Dānju.
<i>November 1st to 15th,</i>	Ēnda Dānju.
<i>November 15th to December 15th,</i>	Kōeri Dānju.

The dates given above are, of course, only approximate as the Kond people have — calendar and do not reckon time exactly.

CHAPTER XI.

SYNTAX.

Much that properly belongs to Syntax has already, for the sake of convenience, been discussed in the previous chapters as occasion arose, but certain matters as set forth below have been reserved for this chapter.

1. ARRANGEMENT OF WORDS IN A SENTENCE.

Considerable diversity is allowed in the order of the words used in a sentence, so that hard and fast rules cannot be laid down.

The *Predicate* or finite and principal verb generally comes last.

An *Infinitive* dependent on the finite verb generally immediately precedes it.

The *Subject* of the sentence is usually introduced early though it is often placed immediately before the predicate and occasionally, for great emphasis, after it.

The *Object* usually comes somewhere between the subject and predicate.

An *Adjective* precedes the noun it qualifies, and a noun or pronoun in the genitive case is always placed in the adjectival position, that is, it precedes the word or words governed by it.

An *Adverb* is sometimes introduced early and put first in the sentence if it is to be emphasised, but usually it comes near to the verb it qualifies.

A *Conjunction*, when used, always begins the sentence or clause.

An *Interrogative* is often placed second, or even later, rather than first in its own clause.

2. CONCORD OF WORDS IN A SENTENCE.

A verb agrees with its subject in number and person. If the subject is of the third person the verb agrees also in gender, that is, it has a masculine termination whenever the subject is a male human being, and a non-masculine termination (feminine and neuter) whenever the subject is not a male human being.

Sometimes the subject is composite, that is, it is composed of two or more nouns or pronouns having the same predicate. The verb of a composite subject is plural and agrees with the prior person, the first person being reckoned prior to the second and the second to the third.

E.g., āmuve īruve gule = jēḍa ātamu,

we and you are all of one mind.

inu enga nī ambesa vie vāderu gina āē?
will you and your brother come to-morrow or not?

When the composite subject is of the third person, the verb has a masculine plural ending if the subject represents only male human beings, but if the subject comprises also female persons or neuter objects, the verb has a non-masculine plural termination.

E.g., **earu enga tāra āsasaka sila pōru āi maeu,**
they and their women folk were quarrelling.

The subject of a finite verb, if a pronoun, need not be expressed, as its person and number and gender is indicated in the termination of the verb. But it is more usual to express the pronominal subject.

E.g., **nāngi sahtatenju,**
he thrashed me.

Or, **eanju nāngi sahtatenju,**
he thrashed me.

Nouns placed in apposition to other nouns or pronouns, agree with them in number and case and gender.

E.g., **eariki, tāra paṇḍa masariki, rājenju keta nēḍa sītenju,**
the king gave them, his messengers, lands.

Adjectives are not declined, so that rules of concord do not apply to them.

3. ARRANGEMENT OF DEPENDENT CLAUSES IN A SENTENCE.

Long complex sentences are foreign to the genius of the Kui language which is essentially terse and vivid. A combination of dependent clauses and phrases into one sentence is, however, quite common, provided the sentence does not become overweighted. If, in using a number of expressions containing the Conditional and Causal particles and the Conjunctive participles, the construction becomes too involved, it is better to break up the sentences into co-ordinate clauses connected by **enga**, *and*, or separated by full stops. Sometimes three or even four dependent clauses with conjunctive participles may follow upon the other, but usually relief from the monotony of this may be found by introducing synonymous, but variant phrasing.

E.g., **ḍaisi āvane nāju taka gule srohanai tāra ṭanginga ahanai kāsenganii mīnjanai kāla prohpā ṭonḍiteru,**
in the morning the people of the village all came out and taking up their battle axes began the warfare by attacking their enemies.

The above Kui sentence is correct but monotonous and variation can be introduced in the following manner:—

ḍaisi āvane nāju taka gule srohanangaṭi tāra ṭanginga ahanai kāsenganii mīnji mīnji kāla prohpā ṭonḍiteru.

4. SENTENCES ILLUSTRATING DEPENDENT CLAUSES.

Dependent Clauses are of three classes :—

A.—Substantival Clauses.

B.—Adjectival Clauses.

C.—Adverbial Clauses.

A.—*Substantival Clauses* include such dependent clauses as contain a question, a command or a statement, and the following sentences will illustrate how these are expressed in Kui.

(a) Dependent Question :—

inu anariki vāti inji vestamu,

tell me why you ■■■■

eanju esoni ketanga uha manenju, inu ēra eanii
venumu,

ask him how many fields he has planted.

(b) Dependent Command :—

pēringa qehkanai nāi iḍu tangi ōmu inji ānu eanii
veste,

I told him to carry the boxes to my house.

iru kāsenganii mehpa ḍaṇḍe rohevanga vīpkaṭu inji
inu viḍu gaṭarii bargi sīmu,

*command the archers to shoot together as soon as they see
the enemy.*

rājenju sōḍanga ājanai eanii vṛaka vēpa tangi bargi
sītenju,

in a fit of anger the king ordered the man to be put to death.

(c) Dependent Statement :—

Udayagiri nāju gule kambite inji dīna ḍaṇḍo sodi
brāḍite,

*the news that Udayagiri village was burned down spread
throughout the country.*

inu ḍāpa gaṭati laji āmu punji manamu,
we know that you are a strong man.

ronisi eni qehingi earil prānga prāpa tangi keta
nēḍa gaṭanju ānjitenju,

the farmer promised to sell them enough rice for one day.

B.—*Adjectival Clauses* are relative clauses qualifying a substantive, and the following sentences will illustrate their translation into Kui :—

sindanga prēke ōa masanii gule taka puneru,
all know the man who stole the cloths.

nāi vespa venjanai ē qehingi gimanju eanju vaḍi
kuiṭi iḍu qēsnaṇi māṛatanju,

*he who hears my words and acts upon them is like a man
who builds a house on a rock.*

esti nāju taka mrīmi gandi lāka tuhteru earu tāpa
mīḍakanīi iskuli tangi vēle panditeru,
*those villagers who abandoned the meriah sacrifice were the
first to send their children to school.*

mīḍa ḍeli tani ana aua āmu neḡinanga grāmbinamu,
ḍau ēvi māi ēlu tani rahi ānu,
*what we learn well in childhood remains in our minds after-
wards.*

C.—*Adverbial Clauses* may be classified as follows:—

- | | |
|-----------------|-------------------------|
| (a) Conditional | expressing Condition. |
| (b) Concessive | expressing Concession. |
| (c) Consecutive | expressing Consequence. |
| (d) Comparative | expressing Comparison. |
| (e) Causal | expressing Cause. |
| (f) Final | expressing Purpose. |
| (g) Local | expressing Place. |
| (h) Temporal | expressing Time. |

Various ways of expressing these clauses are illustrated by the Kui sentences that follow.

(a) *Conditional*:—

roanju rohna sōḍanga āteka tāpa ijonaka eanii
mundi āēru,

*if a man is constantly in a passion his own household will
not endure him.*

earu nāngi grēssa siḍajaātaka ānu eari piha duhi
ma,

if they had not mocked me I might have released them.

Iru ikonatern ājanal eari mīnjiteka mūēru, ēakive
mīngi mīnjataka Iru kambori taul mārganai
emba eari ānga mūderu,

*you being few in numbers, will not overcome them if you
attack them, but if they attack you, you can hide in the
forest and ward them off there.*

(b) *Concessive*:—

inu ḍāṭa gaṭati āḍatakave ē veju ḍēpa ḍunjitēka inu
mūdi sena,

*though you are not strong, you will be able to lift that wood,
perhaps, if you try.*

nāi kāsenga nāngi sāptatakave ānu uje tara vesi,
even if my enemies kill me I will tell the truth.

earu bēgali dīna tani ese basari loha masekave
tāpa akenjakari sāja earu tuhpa kūteru,

*although they had lived in a foreign country for many years
they refused to abandon the customs of their forefathers.*

(c) Consecutive :—

jōri dehane gāda ai manaki imbaive ēra grāpa mūē,
the river is so deep that no one can cross it.

jāpa gaṭanju nāngi nūri ahanai dina gāri jātatenju
ēraṭiki ānu eaniki rīsi prānga sīte,
day by day the beggar asked alms of me so importunately,
that yesterday I gave him some rice.

sōru tani ■■■ jlōti kamborī āvane āmu nāmba
mūātamu,
there was such a dense forest on the hill that we could not
climb it.

(d) Comparative :—

ānu isingi ēlu gite ē dehngi ānu veste,
I spake ■■■ I thought.

isingi tanji tāra miḍakanii jēda nōnenju ehengine
Pēnu tāranī aski manarii jēda nōnenju,
like as ■■■ father pitieeth his children so the Lord pitieeth them
that fear Him.

(e) Causal :—

eanju aji jēda gaṭanju ātaki nāḍangi ōreki trēba
kūtenju,
he refused to move outside at night time because he was ■■■
coward.

āmu paheria ajanjāpa ɾai jɾia masaki nājutaka de-
hane reha āteru,
the villagers were exceedingly glad that we had escaped the
dangers of the way.

ihingi āātaki āmu nāṭoki ide ḍande ealba āne,
this not being the case we must go home at once.

(f) Final :—

gule dina mehpa tanḡi ēra kangari gaṭaru sōru tini
nāmbiteru,
the scouts climbed a mountain in order to see all the country-
side.

maha peskii inji koganju gossa tanḡi sasenju,
the boy went off to the forest to gather mangoes.

miḍaka kiārna puni ḍehngi grāppa gaṭanju kēronḡi
vestenju,
the teacher told a story ■■■ that the children should under-
stand clearly.

isingi olinga sōljanai joelaka tinba mūō, ēraṭiki inu
negi arṭa mānda gisi nehmū,
build up a good thick fence so that bears cannot get in and
eat up the corn.

(g) Local :—

rāṇḍu kunanga uha masi nēḍa tani igari eanju kñeri
maṭki manenju,

*this year he is sowing millet in the field where last year he
planted sweet potatoes.*

esti baha gossa erganai sṛinga ḍahi tingi negi āne
ēra ānu dahpi mai,

*I am seeking a place where, after clearing the jungle, it will
be good for the cultivation of turmeric.*

estavani kēḍu koba [redacted] emba gule taka ūjanai
kōru tini lākñeru,

*all the people will gather together and sacrifice the buffalo
at the spot where they set up the sacrificial post.*

uḍḍangi āni vēlene tāra ḍōpa nāju epa tangi trēba
gaṭaru sāra sāra gīanai ḍanḍe tākiteru,

*the travellers pushed on with quickened steps to reach before
nightfall the village where they were to sleep.*

(h) Temporal :—

nāju raba tangi krāḍi eṭi vēlene earu āra vīpkiteru,
they shot the tiger before it reached the village street.

pēni ḍeli vihini beoṭi pṛia mrahka āginu,
after the cold season has come to an end the mango trees will
fruit.

māngi mehpa ḍanḍe kogaru ḍegiteru,
the boys fled as soon as they saw us.

pṛēkorangani vāi masara venjanai nakuṛi dehane
muskite,

the dog barked loudly when it heard the thieves coming.

iru mī ēju uṇba ḍeli tani ṛohua Pēnu tini johari
gidu,

when you have your meals always give thanks to God.

earu ēserivēla sekoni dīna tangi salba tingi tōlo
gipki maseru tāra āsaska, "Āmu māngi oṭe meh-
tāmu," inji ṛianai kūva giva ḍaktu,

*whenever they made preparations for the journey to a dis-
tant land their wives tried to stop them saying, "We shall
never see you again."*

piju eseka vāne embane sēru ṛūva sānjine,
[redacted] the rain comes it will then be good for ploughing.

plahanga oṭe ike bāḍi āteka āju uhinasu,
we will plant out the plants when they have grown a little
more.

Kūi dīna tangi saheborenga vāaraa vēlene māi akeru
ī iṭka ḍēsteru,

*our grandfathers built these houses before the Sahibs [redacted] to
the Kond country.*

pari ini tukna eanju sāja masani gandi tini jōtenju,
he watched over the dead man's body until daybreak.

earu kamboři tani veska katki masavani kṛāḍi roanī
 minjanai ōte,

*while they were cutting wood in the forest a tiger attacked and
 carried off one of them.*

temanga sliksi sliksi mī saji masara ānu mehtate,
I saw you as you went along plucking the ears of corn.

5. COMPLETE STORY IN KUI ILLUSTRATING COMPOSITION OF
 CLAUSES AND SENTENCES.

Ē beoṭi roanju sōriṭi sajanai, " Ō grāpnati, ana negara gianai
 ānu rohna sāāni nīm̄ba pāi?" inṭi Jisui vesenju. Tānu, " Inu
 anaṛiki nāngi negi sēlu venji manjadi? Roanju aḍa neganju;
 inu nīm̄ba pānba tangi reha āteka eani tara bargi ēnumu,"
 isenju. Inbane eanju, " Ēstaa?" inṭi vesenju. Jisu vestenju,
 " Mṛehenī mrukā, dāri āā, prēki giā, dapa pūtpā, nī aḍa āba tini
 māru māru gianai jēda āmu, enga nī sōriṭi tananī nī dehn̄gi
 jēda gimu," isenju. Ē lāvenju, " Iva ānu gole aba mai; oṭe ana
 giī ide?" inṭi eanī vesenju. Venbane Jisu eanī, " Inu mūla
 negati āva tangi reha āteka, nīaa manaa guile prāsanaī pānāna-
 kariki sikamu, enga sendonī dīna tani negaa pānḍi; sīanangaṭi
 nāke rohe vāmu," isenju. Eakive ē lāvenju ē vestara venjanai
 bikall ṛai ējitenju, anaṛiki iseka eani pānba dehane mase.

(Matthew XIX, 16-22.)

The following is a free translation of the above:—

*Then a man came up and asked Jesus, "Teacher, what good deed
 must I do to gain everlasting life?" He said, "Why do you ask me concern-
 ing what is good? One alone is good. If you desire to gain life keep His
 commandments." "Which?" he asked. Jesus said, "Do — murder, do
 not commit adultery, do not steal, do not bear false witness, honour your
 mother and father, and love your neighbour as yourself." The young man
 said to him, "I have kept all these. What more shall I now do?" Jesus
 replied, "If you desire to be a perfectly good man, sell all your possessions
 and give to the poor and you shall gain treasure in heaven; then come and
 join me." But the young man, when he heard that, turned sadly away, for
 his wealth was very great.*

The following is a word-for-word translation of the same:—

Ē beoṭi roanju sōriṭi sajanai, " Ō grāpnati, ana
That after one man near having gone O teacher what
 negara gianai ānu rohna sāāni nīm̄ba pāi?"
good thing having done I always not dying life shall obtain
 inṭi Jisui vesenju. Tānu, " Inu anaṛiki nāngi negi sēlu
saying Jesus he asked He you why me good about
 venji manjadi? Roanju aḍa neganju; inu nīm̄ba pānba tangi
asking are One man only good man you life obtain to

reha āteka eani tara bargi ēnumu" isenju. Inbane
 pleased if you are his thing command hold he said Having said
 eanju, "Estaa?" inji vesenju. Jisu vestenju, "Mrehenii
 he which ones saying asked Jesus said Man
 mrukā, dāri āā, prēki giā, dapa
 do not murder adultery do not be theft do not do untrue
 pūtpā, nī aja āba tini māru
 do not bear witness your mother father (son, case) deference
 māru gianai jēda āmu, enga nī sōriṭi tananii nī dehngi
 deference doing love be and your near one you like
 jēda gimu," isenju. E lāvenju, "Iva ānu gule aha
 love do he said That young man These I all held
 mai; oṭe ana gii ide?" inji eanji vesenju.
 have more what shall I do now saying him he asked
 Venbane Jisu eanii, "Inu mūla negati āva tangi
 He having asked Jesus him you real good person become to
 reha āteka, nīaa manaa gule prāsana
 pleased if you are your things existing things all having sold
 pānānakariki sikamu, enga senḍoni dīn tani
 to the not possessing people go and give and above country in
 negaa pāṇḍi; śīanangati nāke rohe vāmu,
 good things you will obtain having given with me together come
 isenju. Eakive ē lāvenju ē vestara venjanai bikali
 he said But that young man that spoken thing having heard sorrows
 rai ējitenju, anariki iseka eani pāḍba dehane
 with turned away for what if it is said his possession much was

CHAPTER XII.

LIST OF VERBS.

By means of its Infinitive, Participles and Appellative Formations, and the words which may be made up from them, the Kui verb is remarkably able to fill out the common, every-day vocabulary of the Kond people. Also, similar ideas, which in English would require various parts of speech and different words, are often expressed in Kui by one verb and its parts; as, for example, in the following sentences, where parts of the same verb *punba*, to *know*, are used :—

- E.g., *āmu eanī punji siḍamu*, (Present Verbal Participle),
we do not know him.
inu pusi gīna? (Past Indicative),
did you UNDERSTAND?
māi āba dehane punba gaṭanju, (Infinitive),
our father is a very LEARNED man.
mīdaka iskuli tangi saseka tāra punba gāmbine,
(Infinitive),
if children go to school their KNOWLEDGE will increase.
ānu eari ēlu gitara punjanai anara ve āsāte, (Con-
junctive Participle),
PERCEIVING their thoughts, I made no answer.
nī mrienju tūta taa gule puna nju, (Appellative Verb),
your son is a gardening EXPERT.
ēri punāni vespa, (Future Relative Participle Negative),
that is an IGNORANT speech.
nāṭ punji punji iṅgi eekave āa siḍe, (Adverbial
Participle),
it has never happened like this within my EXPERIENCE.

And so verbs in Kui, though not exceedingly numerous (they number, perhaps, about 700) constitute the most versatile and important section of the Kond man's vocabulary. This chapter, therefore, is devoted to a list of verbs in common use, with English equivalents and Principal Parts from which all other parts may be deduced (see pp. 88 and 89). The Principal Parts should not be confused with the Important Parts on pages 110, 111, 116, 117, 119 and 120, which are given

there in order to show clearly how the Transition and Motion Particles are incorporated into the various verbal forms for all conjugations.

In the list that follows the verbs are grouped under the four conjugations and arranged alphabetically. The conjugation of any verb may be determined by applying the following simple rule:—

RULE.—*Cut off the final a of the Infinitive; if what is left ends in any letter other than p, v, or b, the verb is of the First Conjugation. If, after deducting final a, the remainder ends in p, the verb is of the Second Conjugation; if it ends in v, the verb is of the Third Conjugation; if it ends in b, the verb is of the Fourth Conjugation.*

EXCEPTIONS.—(i) The verbs *geva*, *kelpa*, *kēpa*, *kōpa*, *sēpa*, *sūpa*, *raba*, and all whose Infinitives end in *-mba*, are of the First Conjugation. (*geva* is an alternative form of *geha*.)

(ii) Verbs with Infinitives ending in *-pka* are of the Second Conjugation (see page 72), unless they are Plural Action verbs.

(iii) Verbs with Infinitives ending in *-bga* are of the Fourth Conjugation (see page 74).

Plural Action verbs are all of the First Conjugation (see Chap. VIII, § IV, 2) but none are included in the list except those formed irregularly and a few that are used more commonly than their corresponding non-plural verbs.

E.g., *jelka* (irregular) from *jelba*.
tāska (more common) from *tāja*.

The aspirate *h* is not generally used initially in Kui (see Chap. I, § II, 1). No verbs, therefore, appear in the list under that letter; but in the Western and North-Western areas of the Kond country *s* sometimes changes to *h* (see Chap. I, § II, 3 [c]), so that a few verbs that begin with *s* are in those districts pronounced with an initial aspirate.

E.g., *salba* becomes *halba*.

In determining the alphabetical order of the verbs a short vowel is regarded as taking precedence of a long one. Verbs beginning with a cerebral consonant are not classed separately from those beginning with a dental, but the order is determined by the succeeding vowel or consonant. If, however, two verbs are otherwise alike, a cerebral is placed before a dental.

The verbs are named by their Infinitives and the other Principal Parts given are First Person Singular Future Indicative Affirmative, First Person Singular Past Indicative Affirmative, Present Verbal Participle, and Perfect Verbal Participle. When a verb is impersonal or can only have a non-human or neuter subject, the Third Person Singular Neuter Affirmative is given and marked (3). (i.)=Intransitive, (t.)=Transitive.

FIRST CONJUGATION.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
aða	<i>to join (i.), to join oneself to, to help.</i>	aðii	aðite	aþki	aða
āða	<i>to be sitting, proper, beautiful.</i>	ādii	ādite	āþki	āða
āga	<i>to bear fruit.</i>	āgine (3)	āgite (3)	āgal	āga
aja	<i>to fear.</i>	ajii	ajite	aski	aja
āja	<i>to cool down (i.).</i>	ājine (3)	ājite (3)	āski	āja
ānga	<i>to intercept, to watch = herd.</i>	āngil	āngite	āngai	ānga
ānja	<i>to confess, to agree to, to promise.</i>	ānjii	ānjite	āski	ānja
āska	<i>to separate from, to choose, to weed.</i>	āskii	āskite	āskai	āska
aþa	<i>to boil (t.).</i>	aþii	aþite	aþki	aþa
benda	<i>to pierce, to thread, to skewer.</i>	bendii	bendite	betki	benda
benda	<i>to incite, to instigate. (See betka.)</i>	bendii	bendite	betki	benda
betka	<i>to incite, to instigate. (Plural Action of benda.)</i>	betkii	betkite	betkai	betka
brāða	<i>to be scattered (news).</i>	brāðine (3)	brāðite (3)	brāþki	brāða
brōða	<i>to be scattered (fire), to burn completely.</i>	brōðine (3)	brōðite (3)	brōþki	brōða
brōnða	<i>to smoulder, to be fanned into flame.</i>	brōnðine (3)	brōnðite (3)	brōþki	brōnða
brūða	<i>to be scattered (dust, smoke).</i>	brūðine (3)	brūðite (3)	brūtki	brūða

brudga	to lay thick and deep (dust), ■ be embedded (arrow).	brudgine (3)	brudgite (3)	brudgai	..	brudga
brunga	to be plucked out.	brungine (3)	brungite (3)	brungai	..	brunga
budga	to be embedded (arrow), to be laid (drum).	budgine (3)	budgite (3)	budgai	..	budga
būja	to be beautiful, proper.	būjii	būjite	būski	..	būja
buja	to forget.	burjii	burjite	burski bruski.	or	buja
qāda	to increase in number, to multiply (i.).	qādii	qādite	qātki	..	qāda
dalga	to spread (i.) (sore).	dalgine (3)	dalgite (3)	dalgai	..	dalga
qāmba	to pound.	qāmbii	qāmbite	qāpki	..	qāmba
darja	to multiply (i.).	darjine (3)	darjite (3)	darjai	..	darja
qāsa	to measure.	qāsii	qāsute	qāski	..	qāsa
dega	to run.	degii	degite	degai	..	dega
dehka	to carry on the shoulder.	dehkii	dehkite	dehkai	..	dehka
qānga	to hang from.	qāngii	qāngite	qāngai	..	qānga
qānja	to be raised, to be weighed.	qānjii	qānjite	qāski	..	qānja
detka	to jump.	detkii	detkite	detkai	..	detka
qīga	to touch.	qīgii	qīgite	qīgai	..	qīga
qīnga	to burst into flame (fire).	qīngine (3)	qīngite (3)	qīngai	..	qīnga

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
đodga	<i>to grovel.</i>	đodgiti	đodgite	đodgat	đodga
đrinja	<i>to be elongated, lengthened, branched</i>	đrinjine (3)	đrinjite (3)	đrinjsi	đrinja
drūnga	<i>to swing (i.).</i>	drūngii	drūngite	drūngai	drūnga
đuđa	<i>to tread, to step.</i>	đuđii	đuđite	đuđki	đuđa
đūmba	<i>to shrink (i.), to be shrunken.</i>	đūmbine (3)	đūmbite (3)	đūmbai	đūmba
đunja	<i>to break cover, to start out of, to try.</i>	đunjii	đunjite	đuski	đunja
hūsa	<i>to carry on the head.</i>	đūsii	đūsite	đūski	đūsa
ēga	<i>to open (i.), to be open.</i>	ēgine (3)	ēgite (3)	ēgai	ēga
ēja	<i>to become separate, to move aside (i.).</i>	ējii	ējite	ēski	ēja
ejga	<i>to give birth to (when either child or mother dies in childbirth).</i>	ejgiti	ejgite	ejgai	ejga
ēmba	<i>to move aside (t.), to separate (t.).</i>	ēmbii	ēmbite	ēmbai	ēmba
ēnda	<i>to dance.</i>	ēndii	ēndite	ētki	ēnda
ēra	<i>to spy, to scout.</i>	ērii	ērite	ērki	ēra
erga	<i>to make a clearing, to clear jungle.</i>	ergii	ergite	ergai	erga
ēsa	<i>to sing, to say</i>	ēsii	ēsite	ēsai	ēsa

eta	■ carry ■ child ■ the hip.	etil	etite	etki	eta
gāmba (or, gāma)	to increase (i.).	gāmbine (3)	gāmbite (3)	gāmbai	gāmba
ganja	to become firm and solid, to consolidate.	ganfine (3)	ganfite (3)	gaski	ganja
garja	to grow, to spread out (i.).	garfine (3)	garfite (3)	garjai	garja
geha	to run.	gehii	gehite	gepki, or gehai	geha
genja	to become separate from, to leave.	genjii	genjite	geski	genja
gepka	to run. (Plural Action of geha.)	gepkii	gepkite	gepkai	gepka
gernga	to moan with pain.	gerngii	gerngite	gerngai	gernga
geva	to run.	geyii	gevite	gevai	geva
glōnga	to be muddy (water).	glōngine (3)	glōngite (3)	glōngai	glōnga
grāmba	to learn.	grāmbli	grāmbite	grāmbai	grāmba
grāsa	to step over, to pass over.	grāsii	grāsate	grāsai	grāsa
grenga	to moan. (Same as gernga.)	grengii	grengite	grengai	grenga
grēnja	to gasp and moan.	grēnjii	grēnjite	grēsai	grēnja
grōnga	to crouch.	grōngii	grōngite	grōngai	grōnga
grubka	to smear over.	grubkii	grubkite	grubkai	grubka
gunda	to bud, to sprout.	gundine (3)	gundite (3)	gutki	gunda
iska	to collide, to butt. (Plural Action of ibga.)	iskii	iskite	iskai	iska
iṭa	to place, to put, to put by.	iṭii	iṭite	iṭki	iṭa

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
jāmba	to rest, to stop, to subside.	jāmbii	jāmbite	jāmbai	jāmba
jelka	to pull. (Plural Action of jelba.)	jelkü	jelkite	jelkai	jelka
jinja	to blow (wind).	jinjine (3)	jinjite (3)	jinski	jinja
jōga	to wash clothes.	jōgli	jōgite	jōgai	jōga
jōnga	to hatch, to cover with wings.	jōngline (3)	jōngite (3)	jōngai	jōnga
jōnga	to inherit, to serve out food.	jōngü	jōngite	jōngai	jōnga
jūga	to suffer, to be afflicted.	jūgü	jūgite	jūgai	jūga
jūmba	to suck.	jūmbii	jūmbite	jūmbai	jūmba
kāga	to warm oneself by the fire.	kāgü	kāgite	kāgai	kāga
kaba	to play.	kahii	kahite	kabai	kaba
kaja	to become solid, to solidify (L.)	kajine (3)	kajite (3)	kaski	kaja
kāja	to plaster over.	kājii	kājite	kāsiki	kāja
kamba	to be burned.	kambii	kambite	kambai	kamba
kānda	to possess a person (spirit).	kāndine (3)	kāndite (3)	kātki	kānda
kānda	to be hot.	kāndine (3)	kāndite (3)	kātiki	kānda
kāra	to be hot (sun's heat).	kārline (3)	kārite (3)	kārki	kāra

lāra (jēda)	..	to be troubled (mind, heart).	kārine (3)	..	kārte (3)	..	kārki	..	kāpa
kaŗsa	..	to dry up, to wither.	kaŗsine (3)	..	kaŗsite (3)	..	kaŗsai	..	kaŗsa
kaŗsa	..	to knead.	kaŗsi	..	kaŗsite	..	kaŗsai	..	kaŗsa
kasa	..	to bite, to sting.	kasii	..	kasite	..	kaski	..	kasa
kata	..	to cut, to cut down.	kati	..	katite	..	kakri	..	kata
kēka	..	to lean against (i.).	kēhri	..	kēhite	..	kēkai	..	kēka
kelpā	..	to bewitch.	kelpii	..	kelpite	..	kelpai	..	kelpa
kēpa	..	to bewitch.	kēpii	..	kēpite	..	kēpai	..	kēpa
keŗga	..	to shake (i.).	keŗgii	..	keŗgite	..	keŗgai	..	keŗga
kisa	..	to pinch.	kisii	..	kisite	..	kiskii	..	kisa
klēga	..	to bewitch.	klēgii	..	klēgite	..	klēgai	..	klēga
kleha	..	to bewitch.	klehii	..	klehite	..	klehai	..	kleha
klēja	..	to be distended (udder).	klējine (3)	..	klējite (3)	..	klēski	..	klēja
klōnga	..	to be drawn up, to be bent (knee, finger or stomach).	klōngine (3)	..	klōngite (3)	..	klōngai	..	klōnga
koŗa	..	to buy, to take, to take up.	koŗii	..	koŗite	..	koŗki	..	koŗa
kōga	..	to be small, to decrease (i.).	kōgii	..	kōgite	..	kōgai	..	kōga
kōnda	..	to be bent aside, to be curly.	kōndine (3)	..	kōndite (3)	..	kōŋki	..	kōnda
kōnja	..	to stretch from one point to another.	kōnjine (3)	..	kōnjite (3)	..	kōnski	..	kōnja
kōpa	..	to watch a herd.	kōpii	..	kōpite	..	kōpai	..	kōpa

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
kōra	<i>to hull to sleep.</i>	kōrii	kōrite	kōrki	kōra
koŋga	<i>to shake (i.); to wave in the wind.</i>	koŋgii	koŋgite	koŋgai	koŋga
krāḍa	<i>to be greedy, to be voracious, ■ covet.</i>	krāḍii	krāḍite	krāḍki	krāḍa
kraha	<i>to throw the arms about, to swim.</i>	krahii	krahite	krahai	kraha
kreha	<i>to throw the arms about, to swim.</i>	krehii	krehite	krehai	kreha
kṛeṅga	<i>to shake (i.).</i>	kṛeṅgii	kṛeṅgite	kṛeṅgai	kṛeṅga
kṛiṇja	<i>to dream.</i>	kṛiṇjii	kṛiṇjite	kṛiṇski	kṛiṇja
kṛumba	<i>to sink beneath, to dive.</i>	kṛumbii	kṛumbite	kṛumbai	kṛumba
kṛumba (iḍu)	<i>to come to ■ end, to die out (fameŋy).</i>	kṛumbine (3)	kṛumbite (3)	kṛumbai	kṛumba
kūra	<i>to fall down, to fall over.</i>	kūrii	kūrite	kūrki	kūra
kuṭa	<i>to incite, to instigate. (See kuṭka.)</i>	kuṭii	kuṭite	kuṭki	kuṭa
kuta	<i>to prick (horn).</i>	kutine (3)	kutite (3)	kuṭki	kuta
kuṭka	<i>to incite, to instigate. (Plural Action of kuṭa.)</i>	kuṭkii	kuṭkite	kuṭkai	kuṭka
lāka	<i>to sacrifice.</i>	lākii	lākite	lākai	lāka
lāṅga	<i>to be picky, to be changeable.</i>	lāṅgii	lāṅgite	lāṅgai	lāṅga
lāṅja	<i>to sprinkle.</i>	lāṅjii	lāṅjite	lāṅski	lāṅja

lenga	..	to be broken, to break (l.).	lengji	..	lengite	..	lengai	..	lenga
lumba	..	to be extinguished.	lumbine (3)	..	lumbite (3)	..	lumbai	..	lumba
māja	..	to ripen (i.) (off the tree).	mājine (3)	..	mājite (3)	..	māsiki	..	māja
māka	..	to grill, to bake.	mākti	..	mākite	..	mākai	..	māka
malga	..	to fall forward on the face.	malgij	..	malgite	..	malgai	..	malga
mānda	..	to aim at, ■ have a fixed intention, to desire.	māudii	..	māndite	..	mātki	..	mānda
māpa	..	to heal (i.) (a sore).	māpine (3)	..	māpīte (3)	..	māpki	..	māpa
māra	..	to begot, to give birth to, to lay eggs.	māril	..	mārite	..	mārki	..	māra
mārga	..	to take shelter, to hide (i.).	mārgūi	..	mārgite	..	mārgai	..	mārga
māsa	..	to make a mistake.	māsli	..	māsīte	..	māsiki	..	māsa
māska	..	to exchange.	māskil	..	māskite	..	māskai	..	māska
maša	..	to sow broadcast.	mašii	..	mašite	..	maški	..	maša
mūnja	..	to attack.	mūnjii	..	mūnjite	..	mūnski	..	mūnja
mlinga	..	to turn over on to the side (i.).	mlingij	..	mlingite	..	mlingai	..	mlinga
mlūnga	..	to be covered.	mlūngūi	..	mlūngite	..	mlūngai	..	mlūnga
mrānda	..	to plaster, to smear over.	mrāndij	..	mrāndite	..	mrāpki	..	mrānda
mrānga	..	to be lost (things).	mrāngine (3)	..	mrāngite (3)	..	mrāngai	..	mrānga
mrēda	..	to chew, to gnash the teeth.	mrēdii	..	mrēdite	..	mrētki	..	mrēda
mrēsa	..	to choke (v.), to throttle.	mrēsii	..	mrēsīte	..	mrēsiki	..	mrēsa

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
mŕiga	to repeat ■ action.	mŕigii	mŕigite	mŕigai	mŕiga
mŕiba	to become accustomed to, to be content, to tolerate.	mŕihii	mŕihite	mŕihai	mŕiba
mŕōḍa	to clench the teeth.	mŕōḍii	mŕōḍite	mŕōḍai	mŕōḍa
mŕōṅga	to crouch over.	mŕōṅgii	mŕōṅgite	mŕōṅgai	mŕōṅga
mrunḡa	to be torn.	mrunḡine (3)	mrunḡite (3)	mrunḡai	mrunḡa
mūga	to be finished.	mūḡine (3)	mūḡite (3)	mūḡai	mūga
mūka	to lift food to the mouth.	mūkii	mūkite	mūkai	mūka
muna	to sink beneath, to be immersed.	munjii	munjite	munjai	muna
mūṇa	to smell (t.).	mūṇjii	mūṇjite	mūṇjai	mūṇa
■	to reck not of, to be regardless of danger or suffering, to endure, to dare.	mursii	mursite	mursai	mursa
musa	to wash the head, to cover with skin or cloth, to kill an animal for funeral rites.	musii	musite	muski	musa
muska	to bark.	muskine (3)	muskite (3)	muskai	muska
nāka	to lick, to lap.	nākii	nākite	nākai	nāka
nāmba	to ascend, to climb ■ hill.	nāmbii	nāmbite	nāmbai	nāmba
nanga	to strip off twigs or leaves.	nangii	nangite	nangai	nanga

nasa	..	<i>to push, to press.</i>	nasii	..	nasite	..	naski	..	nasa
nēja	..	<i>to spring up above ground.</i>	nējine (3)	..	nējite (3)	..	nēski	..	nēja
nemba	..	<i>to be finished.</i>	nembine (3)	..	nembite (3)	..	nembai	..	nemba
nenja	..	<i>to be full, to water.</i>	nenjii	..	nenjite	..	neski	..	nenja
nēnja	..	<i>to breathe.</i>	nēnjil	..	nēnjite	..	nēski	..	nēnja
nēra	..	<i>to rub, to stroke, to scrape.</i>	nērīl	..	nērīte	..	nērki	..	nēra
nīmba	..	<i>to lava.</i>	nīmblī	..	nīmbite	..	nīmбай	..	nīmba
ninga	..	<i>to rise, to stand up.</i>	niugil	..	ningite	..	ningai	..	ninga
nisa	..	<i>to stand still, to stop.</i>	nisiī	..	nisite	..	niski	..	nisa
nōka	..	<i>to precede, to go ahead of.</i>	nōkīl	..	nōkīte	..	nōkai	..	nōka
nonja	..	<i>to kiss.</i>	nonjii	..	nonjite	..	noski	..	nonja
ođa	..	<i>to be pure, to be clear, to be bright.</i>	ođine (3)	..	ođite (3)	..	očki	..	ođa
ođa	..	<i>to take an oath, to lay a charge against.</i>	ođil	..	ođite	..	očki	..	ođa
oga	..	<i>to trap.</i>	ogīl	..	ogīte	..	ogai	..	oga
ōga	..	<i>to be proud, to boast.</i>	ōgīl	..	ōgīte	..	ōgai	..	ōga
ōja	..	<i>to burst (i.), to crack (i.), to be broken.</i>	ōjine (3)	..	ōjite (3)	..	ōski	..	ōja
ōra	..	<i>to make the mark, to tell a lie.</i>	ōriī	..	ōrite	..	ōrki	..	ōra
osa	..	<i>to weave, to sew.</i>	osii	..	osite	..	oski	..	osa
ota	..	<i>to fetch a person. (See page 114.)</i>	otikai	..	otikate	..	otki	..	ota

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
otka	<i>to take an oath, to swear. (Plu. Action of oda)</i>	otkii	otkite	otkai	otka
pāga	<i>to fight, to wrestle, to attack.</i>	pāgii	pāgite	pāgai	pāga
paha	<i>to take form.</i>	pahii	pahite	pahai	paha
pāka	<i>to pierce.</i>	pākii	pākite	pākai	pāka
palga	<i>to bend down, to stoop.</i>	palgii	palgite	palgai	palga
pandā	<i>to send.</i>	pandii	pandite	paŋki	pandā
panga	<i>to be split.</i>	pangine (3)	pangite (3)	pangai	panga
panja	<i>to be replete, to be satisfied with food.</i>	panjii	panjite	paski	panja
pānja	<i>to fly, to leap.</i>	pānjii	pānjite	pāsiki	pānja
paŋja	<i>to be buried over (metal or wood).</i>	paŋjine (3)	paŋjite (3)	paŋjai	paŋja
parmba	<i>to grope.</i>	parmbii	parmbite	parmbai	parmba
pāska	<i>to disparage, to despise.</i>	pāsikii	pāsikite	pāsikai	pāska
peba	<i>to drive away.</i>	pehii	pehite	pehai	peba
pēnja	<i>to split (t.), to split wood.</i>	pēnjii	pēnjite	pēsiki	pēnja
pēnja	<i>to strain off rice water.</i>	pēnjii	pēnjite	pēsiki	pēnja
peska	<i>to pick up. (Plural Action of pebga.)</i>	peskii	peskite	peskai	peska

pīga	to be heavy.	pīgi	..	pīgite	..	pigai	..	pīga
pinja	to rebound.	pinjine (3)	..	pinjite (3)	..	piski	..	pinja
plāmba	to hunt.	plāmbli	..	plāmbite	..	plāmbai	..	plāmba
planga	to be a cover.	plangine (3)	..	plangite (3)	..	plangai	..	planga
plinga	to be split.	plingine (3)	..	plingite (3)	..	plingai	..	plinga
poja	to make a bundle of.	pojii	..	pojite	..	poski	..	poja
pomba	to embrace.	pombli	..	pombite	..	pombai	..	pomba
ponga	to be split, to be scattered.	pongine (3)	..	pongite (3)	..	pongai	..	ponga
pōnga	to be noised abroad, to be praised, to be bejamed.	pōngii	..	pōngite	..	pōngai	..	pōnga
prenga	to be cloven, to be cracked.	prengine (3)	..	prengite (3)	..	prengai	..	prenga
pronča	■ catch alight.	prondine (3)	..	prondite (3)	..	proŋki	..	pronča
prunga	to be broken off, to be settled.	prungine (3)	..	prungite (3)	..	prungai	..	prunga
puha	to get wet, to be wet.	puhli	..	puhite	..	puhai	..	puha
pūnda	to meet.	pūndli	..	pūndite	..	pūtki	..	pūnda
pūta	to blow with the mouth	pūtii	..	pūtite	..	pūtki	..	pūta
raha	to tap, flick away, pat.	rabli	..	rabite	..	rabai	..	raha
rāga	to be worn away, to be chafed.	rāgine (3)	..	rāgite (3)	..	rāgai	..	rāga
raja	to scoop up, to scratch up.	rajli	..	rajite	..	raeki	..	raja
ranga	to be broken, to be divided, to die down (fire).	rangine (3)	..	rangite (3)	..	rangai	..	ranga

FIRST CONJUGATION—*could*.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
rānja	<i>to be married, to marry, to possess a person (spiri).</i>	rānji	rānjite	rāski	rānja
rēnga	<i>to hop.</i>	rēngii	rēngite	rēngai	rēnga
renga	<i>to be broken (bread, cakes).</i>	rengine (3)	rengite (3)	rengai	renga
rēsa	<i>to rub.</i>	rēsii	rēshte	rēsai	rēsa
rinda	<i>to be stable, to be set in position.</i>	rīndine (3)	rīndite (3)	rīski	rinda
rōnda	<i>to slip through.</i>	rōndine (3)	rōndite (3)	rōtki	rōnda
rōnga	<i>in hop.</i>	rōngii	rōngite	rōngai	rōnga
rōnja	<i>to be fitting, to be proper, to be smooth.</i>	rōnjine (3)	rōnjite (3)	rōski	rōnja
rōsa	<i>to scrape, to draw one surface over another, to play a violin.</i>	rōsii	rōshte	rōski	rōsa
rūda	<i>to crawl, to creep under.</i>	rūdi	rūdite	rūtki	rūda
rūga	<i>to disclose (i.), to be smooth.</i>	rūgine (3)	rūgite (3)	rūgai	rūga
ruba	<i>to peel off (skin) (i.).</i>	rubine (3)	rohite (3)	rubai	ruba
ruja	<i>to be scorched by the sun, to be scared.</i>	rujine (3)	rujite (3)	ruski	ruja
rūja (kau)	<i>to yawn.</i>	rūjii	rūjite	rūski	rūja
rumba	<i>to dive, to sink beneath.</i>	rumbli	rumbite	rumbai	rumba

rumba	..	to roar.	rumbine (3)	..	rumbite (3)	..	rumbai	..	rumba
runja	..	to hum, to thunder.	runjine (3)	..	runjite (3)	..	ruski	..	runja
rusa	..	to stroke.	rūsii	..	rūsate	..	rūski	..	rusa
rūsa	..	to crush, to grind.	rūsi	..	rūsite	..	rūski	..	rūsa
ruta	..	to set light to.	rutii	..	rutite	..	rutki	..	ruta
sānja	..	to be fitting, to be proper, to be beautiful.	sānjii	..	sānjite	..	sāsiki	..	sānja
sāra	..	to exceed.	sārine (3)	..	sārite (3)	..	sārki	..	sāra
saša	..	to be soft, tender, well-cooked.	sašine (3)	..	sašite (3)	..	saški	..	saša
semba	..	to be sweet. (Defective, see sepa.)	....	..	....	..	sembi	..	semba
senga	..	to climb (a tree or ladder, etc.).	sengii	..	sengite	..	sengai	..	senga
sēpa	..	to sweep.	sēpii	..	sēpate	..	sēpai	..	sēpa
sika	..	to droop the head.	sikil	..	sikite	..	sikal	..	sika
alinga	..	to become unloosed, to be plucked.	slingine (3)	..	slingite (3)	..	slingai	..	alinga
alinga	..	to stand on end (hair).	slingine (3)	..	slingite (3)	..	slingai	..	alinga
sōka	..	to strike at, to bite (snake, dog, etc.).	sōkine (3)	..	sōkite (3)	..	sōkai	..	sōka
sonča	..	to chop up.	sončii	..	sončite	..	sočki	..	sonča
sōsa	..	to be intoxicated.	sōsii	..	sōsite	..	sōski	..	sōsa
sojka	..	to chop up. (Plural Action of sonča.)	sočkii	..	sočkite	..	soškai	..	sojka
srēmba	..	to be stored, to be well favoured.	srēmbii	..	srēmbite	..	srēmbai	..	srēmba

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
srīḍa	<i>to be angry.</i>	srīḍii	srīḍite	srīḍki	srīḍa
srīṇda	<i>to blow the nose.</i>	srīṇdii	srīṇdite	srīṇki	srīṇda
srīṅga	<i>to be unlocked.</i>	srīṅgine (3)	srīṅgite (3)	srīṅgal	srīṅga
srūmba	<i>to be jarred (arm).</i>	srūmbine (3)	srūmbite (3)	srūmbal	srūmba
sūga	<i>to be rough.</i>	sūgine (3)	sūgite (3)	sūgai	sūga
sūja	<i>to be well favoured, to grow fatter.</i>	sūjii	sūjite	sūski	sūja
sunja	<i>to sleep.</i>	sunjii	sunjite	suski	sunja
sūpa	<i>to spit.</i>	sūpli	sūpīte	sūpai	sūpa
sūpa (burn)	<i>to become mildewed.</i>	sūpli	sūpīte	sūpai	sūpa
sūra	<i>to see.</i>	sūrīi	sūrīte	sūrki	sūra
sūsa	<i>to close the eyes.</i>	sūsii	sūsāte	sūsiki	sūsa
sūṭa	<i>to point with the finger.</i>	sūṭii	sūṭīte	sūṭki	sūṭa
tāja	<i>to wipe.</i>	tājii	tājīte	tājki	tāja
tāka	<i>to walk.</i>	tākii	tākīte	tākal	tāka
tāra	<i>to burrow, to scratch out a hole.</i>	tārū	tārīte	tārki	tāra
tāka	<i>to wipe. (Plural Action form of tāja.)</i>	tāskii	tāskite	tāskai	tāska

tāta	..	<i>to gird a cloth round the waist.</i>	fajii	..	tāite	..	fajki	..	tāta
teja	..	<i>to beat out, to fashion (iron, pots, etc.).</i>	tejii	..	tejte	..	teski	..	teja
tēra	..	<i>to half close the eye.</i>	tērii	..	tērite	..	tērki	..	tēra
tija	..	<i>to wake up (i.).</i>	tijii	..	tijite	..	tiskl	..	tija
tija	..	<i>to return, to turn back (i.).</i>	tijil	..	tijine	..	tiski	..	tija
timba	..	<i>to be folded.</i>	timbine (3)	..	timbite (3)	..	timbai	..	timba
tirga	..	<i>to tremble, to shiver.</i>	tirgli	..	tirgite	..	tirgai	..	tirga
tlānga	..	<i>to toss (i.), to splash (water, waves).</i>	tlāngine (3)	..	tlāngite (3)	..	tlāngai	..	tlānga
tlōnga	..	<i>to melt (i.).</i>	tlōngine (3)	..	tlōngite (3)	..	tlōngai	..	tlōnga
tōga	..	<i>to kick.</i>	tōgli	..	tōgite	..	tōgai	..	tōga
tōmba	..	<i>to appear.</i>	tōmbii	..	tōmbite	..	tōmbai	..	tōmba
tōnda	..	<i>to begin.</i>	tōndli	..	tōndite	..	tōpki	..	tōnda
tōnja	..	<i>to appear.</i>	tōnjli	..	tōnjite	..	tōski	..	tōnja
torga	..	<i>to write.</i>	torgiis	..	torgite	..	torgai	..	torga
totka	..	<i>to kick. (Plural Action of tōga.)</i>	totkii	..	totkite	..	totkai	..	totka
trēdra	..	<i>to bore a hole.</i>	trēdrli	..	trēdrite	..	trēfki	..	trēdra
trōja	..	<i>to grow in body.</i>	trōjii	..	trōjite	..	trōski	..	trōja
trōnga	..	<i>to roll (i.).</i>	trōngii	..	trōngite	..	trōngai	..	trōnga
trunga	..	<i>to become a hole, to be pierced.</i>	trūngine (3)	..	trūngite (3)	..	trūngai	..	trunga

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
tunda	to shut.	tundii	tundaite	tuŋki	tuŋda
tusa	to gird.	tusil	tusite	tuski	tusaz
uŋa	to accuse.	uŋil	uŋite	uŋki	uŋa
uŋa	to be stripped off.	uŋine (3)	uŋite (3)	uŋai	uŋa
uha	to plant.	uhil	uhite	uhai	uha
uŋa	to assemble (i.).	uŋil	uŋite	uŋki	uŋa
uŋda	to root up, to pull up, to extract.	uŋdii	uŋdite	uŋki	uŋda
ura	to dissolve.	urine (3)	urite (3)	urki	ura
■	to set a post into the ground, to set up.	usil	usite	uski	usa
usa (mendanga)	to kneel.	usil	usite	uski	usa
uska	to bust, to collide with. (Plural Action of ubga)	uskil	uskite	uskai	uska
uta (mendanga)	to kneel. (Alternative of usa.)	utli	utite	utki	uta
vaha	to be tired.	vahil	vahite	vahai	vaha
vaja	to cook.	vajil	vajite	vajki	vaja
valga	to be thin, to be emaciated.	valgli	valgite	valgai	valga
vandā	to taste (t.).	vandil	vandite	vaiŋki	vandā

vānga	..	to leak through, to percolate.
vānja	..	to chip off, to smooth off.
vāra	..	to be cramped.
vasa	..	to be dry, to wither, to be lean.
vega	..	to put a roof on, to thatch.
vēga	..	to outlast, to outlive.
veka	..	to cough.
vēnga	..	to stretch out, to spread out (1.).
venda	..	to wane, to be left behind.
verka	..	to scratch.
vēsa	..	to bring out.
vīda	..	to throw the limbs or body about.
vīha	..	to be completed, to come to an end.
vīka	..	to trumpet, to play a flute, etc.
vīnja	..	to blow.
vīra	..	to be available.
vlēnda	..	to swell, to be inflated.
vřeja	..	to bend back, to bend down.
vringa	..	to fall to pieces, to disperse.

vāngi	..	vāngite	..	vāngai	..	vānga
vānji	..	vānjite	..	vāŋki	..	vānja
vārine (3)	..	vārite (3)	..	vārki	..	vāra
vasi	..	vasite	..	vasai	..	vasa
vegi	..	vegite	..	vegai	..	vega
vēgi	..	vēgite	..	vēgai	..	vēga
veki	..	vekite	..	vekai	..	veka
vēngine (3)	..	vēngite (3)	..	vēngai	..	vēnga
vendi	..	vendite	..	veŋki	..	venda
verki	..	verkite	..	verkai	..	verka
vēsi	..	vēsate	..	vēsai	..	vēsa
vīdi	..	vīdita	..	vīŋki	..	vīda
vīhine (3)	..	vīhite (3)	..	vīhai	..	vīha
vīki	..	vīkite	..	vīkai	..	vīka
vīnjine	..	vīnjite	..	vīŋki	..	vīnja
vīrine (3)	..	vīrite (3)	..	vīŋki	..	vīra
vlēndine (3)	..	vlēndite (3)	..	vlēŋki	..	vlēnda
vřeji	..	vřežite	..	vřeŋki	..	vřeja
vringi	..	vringite	..	vringai	..	vringa

FIRST CONJUGATION--*concl.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
vřea	.. to make a mark, to write, to make a furrow, to end up flesh.	vřisii	vřisite	vřiski	vřisa
vřisa	.. to milk.	vřisii	vřisite	vřiski	vřisa

SECOND CONJUGATION.

ahpa	.. to hold, to seize.	ahi	ahte	ahpi	aha
alpa	.. to weave sticks together.	ali	alte	alpi	alea
appa	.. to mix.	api	arte	appi	arsa
ārpa	.. to hide.	āri	ārte	ārpi	ārsa
ārpa	.. to call.	ārī	ārte	ārpi	ārsa
āspa	.. to answer.	āsi	āste	āspi	āsea
āspa	.. to make cold, to cool down (t.), to reduce a fire.	āsi	āste	āspi	āsea
aŕpa	.. to join together.	aŕi	aŕte	aŕpa	aŕsa
āŕpa (=ārpa)	.. to hide.	āŕi	āŕte	āŕpi	āŕsa
blupka	.. to break down.	bluki	blukte	blupki	bluksa
brappa	.. to carry off by force.	brapi	brapte	brapal	brapsa
brāŕpa	.. to scatter news.	brāŕi	brāŕte	brāŕpi	brāŕsa

brōtpa	..	to spread fire.	brōfi	..	brōfte	..	brōtpi	..	brōtsa
brupka	..	to pluck out (feathers, hair, etc.).	bruki	..	brukte	..	brupki	..	bruksa
brūtpa	..	to scatter dust or smoke.	brūfi	..	brūfte	..	brūtpi	..	brūtsa
dahpa	..	to seek.	dahi	..	dahte	..	dahpi	..	daha
dāpa	..	to compare, to select, to lie in wait for.	dāi	..	dāte	..	dāpi	..	dāsa
dāpa	..	to open ■ door.	dāl	..	dāte	..	dāpi	..	dāsa
dēhpa	..	to be firm, stiff, hard.	dēhue (3)	..	dēhte (3)	..	dēhpi	..	dēha
dēspa	..	to raise, to build, to weigh.	dēsi	..	dēste	..	dēspi	..	dēssa
dīpka	..	to light a fire.	dīki	..	dūkte	..	dīpki	..	dīksa
dīppa	..	to set down, to put a pot on the fire.	dīpi	..	dīpte	..	dīpai	..	dīpsa
dohpa	..	to make mention of, to besame, ■ praise.	dohi	..	dohte	..	dohpi	..	doha
dōpa	..	to lie down.	dōi	..	dōte	..	dōpi	..	dōsa
dōpa	..	to put within, insert, passage into.	dōi	..	dōte	..	dōpi	..	dōsa
drahpa	..	to be difficult, to be hard, to be thick.	drahne (3)	..	drahte (3)	..	drahpi	..	drahia
dṛāpa	..	to overflow.	dṛāne	..	dṛāte	..	dṛāpi	..	dṛāsa
dripa	..	to drag, to draw.	drii	..	drite	..	dripi	..	driisa
dṛūpka	..	to swing (t.), to sway (t.).	dṛūki	..	dṛūkte	..	dṛūpki	..	dṛūksa
dṛūspa	..	to be glutinous.	dṛūsne	..	dṛūste	..	dṛūspi	..	dṛūssa
dūhpa	..	to be probable.	dūhi	..	dūhte	..	dūhpi	..	dūha

SECOND CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
qūpa	to drive.	qūi	qūte	qūpi	qūsa
qūpka	to clear away rubbish or filth.	qūki	qūkte	qūpki	qūksa
qūppa	to shorten, to draw in, to shrink (t.).	qūpi	qūpte	qūpal	qūpsa
qūspa	to make to start out of, to cause to break	qūsi	qūste	qūspi	qūssa
eūpa	to remove a pot from the fire, to save, to deliver.	ehi	ehte	ehpi	eha
epa	to arrive, to be sufficient.	ei	ete	epi	esa
ēpka	to open (t.).	ēki	ēkte	ēpki	ēksa
eppa	to cause to arrive, to make to suffer.	epi	epte	epal	epsa
ērpa	to make a fire burn, to kindle.	ēri	ērte	ērpi	ērsa
espa	to pluck.	esai	este	espi	essa
ēspa	to separate (t.), to spin.	ēsi	ēste	ēspi	ēssa
gāpa	to sprout, to grow (grass, hair, teeth).	gāne (3)	gāte (3)	gāpi	gāsa
gāppa	to increase (t.).	gāpi	gāpte	gāpai	gāpsa
gāspa	to hang oneself, to suspend.	gāsi	gāste	gāspi	gāssa
gēpa	to set apart from, to cause to leave.	gesi	geste	gespi	gessa
glāpa	to stir, to confuse.	glāhi	glāhte	glāpi	glāha

glōpka	to make muddy or turbid.	glōki	glōkte	glōpki	glōksa
gōpka	to stretch the neck, to open out into full — (corn).	gōki	gōkte	gōpki	gōksa
gōrpa	to hit the mark.	gōpi	gōrta or gōte	gōrpi	gōrsa
grāpa	to cross over, to pass by.	grāi	grāte	grāpi	grāsa
grāpa	to scoop up.	grāi	grāte	grāpi	grāsa
grāppa	to teach.	grāpi	grāpte	grāpai	grāpsa
grēhpa	to broil, to toast.	grēhi	grēhte	grēhpi	grēha
grēspa	to mock, to mimic.	grēsī	grēste	grēspi	grēsasa
grīpa	to burn the dead, to cremate.	grīi	grīte	grīpi	grīsa
grīpka	to irritate the throat.	grīkne (3)	grīkte (3)	grīpki	grīksa
grōpa	to scratch, to claw.	grōi	grōte	grōpi	grōsa
grūpa	to surround, to encircle.	grūi	grūte	grūpi	grūsasa
guhpa	to swallow.	guhi	guhste	guhpi	guha
ihpa	to thrust in, to stab, to steep.	ihī	ihste	ihpi	ihsa
īspa	to make articulate.	īel	īste	īspi	īssa
jāpa	to beg, to ask a favour.	jāi	jāte	jāpi	jāsa
jāpa	to descend (a ladder, building, etc.).	jāi	jāte	jāpi	jāsa
jāppa	to cause to descend, to lower.	jāpi	jāpte	jāpai	jāpsa
jarpa	to shake a cloth, hand or foot.	jari	jarte	jarpi	jarasa

SECOND CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
jlopka	<i>to torment.</i>	jloki	jlokte	jlopki	jloksa
jōpa	<i>to watch over.</i>	jōi	jōte	jōpi	jōsa
jriipa	<i>to deliver.</i>	jripi	jripte	jripai	jripsa
jūpa	<i>to suck.</i>	jūi	jūte	jūpi	jūsa
jūpka	<i>to afflict.</i>	jūki	jūkte	jūpki	jūksa
jurpa	<i>to cause to shed, to shake down.</i>	juri	jurte	jurpi	jurpa
kahpa	<i>to plaster, to smear over, (with kangsa) to wash the face.</i>	kahi	kahte	kahpi	kaha
kāpa	<i>to swell, to outlast.</i>	kāi	kāte	kāpi	kāsa
kapka	<i>to laugh.</i>	kaki	kakte	kapki	kaksa
kappa	<i>to scorch, to blacken with soot.</i>	kapne (3)	kapte (3)	kapai	kapea
kappa	<i>to swallow.</i>	kapi	kapte	kapai	kapea
kārpa	<i>to dig up.</i>	kāri	kārte	kārpi	kārpa
kāspa	<i>to make hot, to heat.</i>	kāsi	kāste	kāspi	kāssa
klāpa	<i>to lament, to cry.</i>	klai	klāte	klāpi	klāsa
klōpka	<i>to contract, to draw in, to draw up the leg.</i>	klōki	klōkte	klōpki	klōksa

kohpa	.. to raise the arm.	kohi	.. kohte	.. kohpi	.. koha
kopka	.. to sit down.	koki	.. kokte	.. kopki	.. koka
kõpka	.. to reduce, to make small.	kõki	.. kõkte	.. kõpki	.. kõksa
korpa	.. to develop a springing motion, to bounce.	korne (3)	.. korpe (3)	.. korpi	.. korpa
kospa	.. to bend, to peck.	kosi	.. koste	.. kospi	.. kossa
koipa	.. to develop a springing motion.	koine (3)	.. koite (3)	.. koipi	.. koisa
krahpa	.. to enucleate the bowels.	krahi	.. krahte	.. krahpi	.. křaha
krāpa	.. to cut.	krāi	.. krāte	.. krāpi	.. krāsa
krepka	.. to shake.	kreki	.. krekte	.. krepki	.. kreksa
křipa	.. to swell.	křil	.. křite	.. křipi	.. křisa
křispa	.. to cause to dream, to reveal in a dream.	křiel	.. křiste	.. křispi	.. křissa
křohpa	.. to winnow.	křohi	.. křohste	.. křohpi	.. křoha
křõpka	.. to lower, to reduce.	křõld	.. křõkte	.. křõpki	.. křõksa
křuhpa	.. to undo, to take to pieces, to draw, ■ illustrate.	křuhi	.. křuhste	.. křuhpi	.. křuha
křuppa	.. to bring to an end.	křupi	.. křupste	.. křupai	.. křupsa
kulpa	.. to comb the hair.	kuli	.. kulste, or kuŕte	.. kulpi	.. kulsa
kũpka	.. to shout.	kũki	.. kũkte	.. kũpki	.. kũksa
kũrpa	.. to snatch away.	kũri	.. kũrste	.. kũrpi	.. kũrsa
kuspa	.. to separate out, to weed, ■ root up.	kusi	.. kuste	.. kuspi	.. kussa

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
iāpka	.. <i>to make a person changeable, ■ change a person's character.</i>	.. iāki	.. iākte	.. iāpki	.. iāksa
lepka	.. <i>to break (t.).</i>	.. leki	.. lekte	.. lepki	.. lekka
lohpa	.. <i>to abide, to reside.</i>	.. lohi	.. lohke	.. lohpi	.. lohka
lopka	.. <i>to care for, to rear, to minister to.</i>	.. loki	.. lokte	.. lopki	.. lokka
luppa	.. <i>to extinguish.</i>	.. lupi	.. lupte	.. lupal	.. lupaa
māpka	.. <i>to carry.</i>	.. māri	.. mākte	.. māppi	.. mārsa
māpka	.. <i>to prepare ■ load.</i>	.. māri	.. mākte	.. māppi	.. mārsa
māspa	.. <i>to break in cattle, to cast away pots at a funeral.</i>	.. māsi	.. māste	.. māspi	.. māssa
mātpa	.. <i>to prepare ■ load. (Same as māpka.)</i>	.. māti	.. mākte	.. māppi	.. mārsa
mehpa	.. <i>to look at, to see.</i>	.. mehi	.. mekte	.. mehpi	.. meha
mespa	.. <i>to thrust in, to imprison.</i>	.. mesi	.. meste	.. mespi	.. messa
mīlpa	.. <i>to turn over (t.).</i>	.. mīli	.. mīlte or mīte	.. mīlpi	.. mīlsa
mīspa	.. <i>to wash (t.), to lave.</i>	.. mīsi	.. mīste	.. mīspi	.. mīssa
mīlpa	.. <i>to curse, to bewitch.</i>	.. mīli	.. mīkte	.. mīlpi	.. mīlsa
mīlpa	.. <i>to turn over (t.).</i>	.. mīli	.. mīkte	.. mīlpi	.. mīlsa

mlūpka	to cover.	mlūki	mlūkte	mlūpki	mlūksa
mṛahpa	to consume by fire, to burn (t.).	mṛahi	mṛahte	mṛahpi	mṛaha
mṛāpa	to flatter (intending to deceive), to cheat.	mṛāi	mṛāte	mṛāpi	mṛāsa
mṛāpka	to obliterate, to lose, ■ mislay.	mṛāki	mṛākte	mṛāpki	mṛāksa
mṛāspa	to be sickening for fever or disease, to break in.	mṛāsi	mṛāste	mṛāspi	mṛāssa
mṛepka	to lift food to the mouth with the hand.	mṛēki	mṛēkte	mṛēpki	mṛēksa
mṛupka	to tear, to kill, to murder.	mṛuki	mṛukte	mṛupki	mṛuksa
muhpa	to march.	muhī	muhte	muhpi	muha
mūpa	to be able, to complete, to overcome.	mūi	mūte	mūpi	mūsa
mūpka	to finish.	mūki	mūkte	mūpki	mūksa
murpa	to split wood.	murpi	murte	murpi	murṣa
muspa	to immerse, to bury.	musi	muste	muspi	mussa
nalpa	to bind the hair into ■ knot.	nali	nalte or naṭe	nalpi	nalea
napka	to be sweet.	nakne (3)	nakte (3)	napki	naksa
nāppa	to cause to ascend.	nāpi	nāpte	nāpai	nāpsa
nehpa	to build ■ fence, to fill in, to fill, to load.	nehī	nehte	nehpi	neha
neppa	to finish, to bring to an end.	nepi	nepte	nepai	nepsa
nespa	to fill.	nesi	nesta	nespi	nessa
nlpka	to raise up.	nliki	nlikte	nlpki	nilksa

SECOND CONJUGATION—contd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle	Perfect Participle.
nippa	to cause to live, to give life to.	nūpi	nīpte	nīpai	nīpsa
nolpa	to ladle out.	noli	nolte ■ nofe	nolpi	nolsa
nospa	to pain (t.), to give pain to.	nosne (3)	noste (3)	nospi	nosea
ohpa	to crack (t.), to smash.	ohi	ohste	ohpi	ohsa
opa	to lead away, to take away. (Rational objects.)	oi	ote	opi	osa
opka	to carry away, to cart away. (Inanimate objects)	oki	okte	opki	oksa
oŕpa	to pine for, ■ lust after.	oŕi	oŕte	oŕpi	oŕsa
ōspa	to shine.	ōsi	ōste	ōspi	ōssa
oŕpa	to pine for, to lust after (=oŕpa).	oŕi	oŕte	oŕpi	oŕsa
pahpa	to apportion.	pahi	pahte	pahpi	pahsa
papka	to split, to cause to crack.	paki	pakte	papki	paksa
parpa	to cut a dam or bank of field.	pari	parte	parpi	parea
pāspa	to spread a cover or cloth.	pāsi	pāste	pāspi	pāssa
pīhpa	to release, to cast off.	pīhi	pīhte	pīhpi	pīha
pīlpa	to cause to open, to create, to form.	pīli	pīlte	pīlpi	pīlsa
piŕpa	to cause to rebound, to burst	piŕi	piŕte	piŕpi	piŕsa

dlāpa	.. to ask, to converse, to speak.	plai	.. plāte	.. plāpi	.. plāsa
plapka	.. to cover over.	plaki	.. plakte	.. plapki	.. plaksa
plīpa	.. to cause to open, to create, to form.	plīl	.. plīte	.. plīpi	.. plīsa
plīpka	.. to split, to burst (t.).	pliki	.. plikte	.. plipki	.. pliksa
plupka	.. to break down, to smash down.	pluki	.. plukte	.. plupki	.. pluksa
polpa	.. to peel, to take off the husk.	poll	.. polke or pote	.. polpi	.. polsa
popka	.. to scatter (things), to spill.	poki	.. pokte	.. popki	.. poksa
pōpka	.. to scatter (news), to announce, to herald, to preach.	pōki	.. pōkte	.. pōpki	.. pōksa
porpa	.. to put on an upper cloth.	pori	.. porte	.. porpi	.. porsa
pōrpa	.. to watch for.	pōri	.. pōrte	.. pōrpi	.. pōrsa
pospa	.. to make a hole in, to mortice.	posi	.. poste	.. pospi	.. possa
prahpa	.. to spread out earth, grain, etc.	prahi	.. prahte	.. prahpi	.. praha
prāpa	.. to sell.	prāl	.. prāte	.. prāpi	.. prāsa
prāpka	.. to split (t.).	prāki	.. prākte	.. prāpki	.. piāksa
prepka	.. to make a cleavage.	preki	.. prekte	.. prepi	.. preksa
prihpa	.. to be tall, to strip husks from stalk of paddy.	prihi	.. prihte	.. prihpi	.. priha
pripa	.. to be tall.	priū	.. priūte	.. priūpi	.. priūsa
priṣpa	.. to roll up (t.).	priū	.. priūte	.. priūpi	.. priūsa
prohpa	.. to rebuke, to scold, to fight.	prohi	.. probhte	.. probpi	.. proha

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
prospa	.. to kindle a light, to light.	prosi	proste	prospi	prossa
prupka	.. to break off (t.), to pluck, to make a decision.	pruki	prukte	prupki	pruksa
puhpa	.. to make wet.	puhi	puhte	puhpi	puha
pūpa	.. to blossom.	pūne (3)	pūte (3)	pūpi	pūsa
purpa	.. to roast.	purī	purte	purpi	pursa
pūrpa	.. to yoke.	pūri	pūrte	pūrpi	pūr̄sa
putpa	.. to roast (= purpa).	puti	putte	putpi	putsa
pūtpa	.. to yoke (= pūrpa).	pūpi	pūtte	pūpi	pūtsa
pūtpa	.. to bear witness.	pūti	pūtte	pūtpi	pūtea
rapka	.. to break into pieces.	raki	rakte	rakpi	raksa
rāpka	.. to cause to rub together, to wear out by friction.	rāki	rākte	rāpki	rāksa
rāppa	.. to balance words and phrases.	rāpi	rāpte	rāpai	rāpsa
raspa	.. to make a clanging sound, to ring.	raai	raste	raspi	rasa
raspa	.. to cut across.	raad	raste	raspi	—
rāspa	.. to give in marriage.	rāai	rāste	rāspi	rāssa
repa	.. to hang up.	rei	rete	repi	resa

repka	..	to break into pieces.	reki	..	rekte	..	repki	..	reksa
rīspa	..	to set down, to set in position.	rīsi	..	rīste	..	rīspi	..	rīssa
rohpa	..	to place, to put by.	rohi	..	rohste	..	rohpi	..	roha
rōspa	..	to give form to, to make seemly, to make smooth.	rōsi	..	rōste	..	rōspi	..	rōssa
ruhpa	..	to pour out a libation, to sprinkle water on the head as a blessing, to twist and squeeze off or out.	ruhi	..	ruhste	..	ruhpi	..	ruha
rupka	..	to thrust in between.	ruki	..	rukste	..	rupki	..	rukasa
rupka	..	to sell. (Balance word of prāpa.)	ruki	..	rukste	..	rupki	..	rukasa
rūpa	..	to scrape into a heap.	rūpi	..	rūste	..	rūpi	..	rūssa
sahpa	..	to beat.	sahi	..	sahste	..	sahpi	..	saha
sāhpa	..	to stretch out, to lengthen, to stretch across.	sāhi	..	sāhste	..	sāhpi	..	sāha
sāppa	..	to kill, to extinguish.	sāpi	..	sāpste	..	sāpā	..	sāpsa
sarpa	..	to flick, to shake out, to flap (= jarpa).	sarpi	..	sarste	..	sarpi	..	sarasa
sehpa	..	to carry between two bearers.	sehi	..	sehste	..	sehpi	..	seha
sehpa	..	to be entangled, to be held fast, to be trapped.	sehi	..	sehste	..	sehpi	..	seha
sepa	..	to be sweet.	sene (3)	..	sete (3)	..	sepi	..	sesa
sēpka	..	to itch.	sēkne (3)	..	sēkte (3)	..	sēpi	..	sēksa
seypa	..	to be ripe.	seyme (3)	..	seyme (3)	..	seypi	..	seysa
sespa	..	to scrape, to smooth, to plane.	sesi	..	seste	..	sespi	..	sesasa
sihpa	..	to be unattended (house), to be empty (place), to be lonely.	sibne (3)	..	sihte (3)	..	sihpi	..	siha

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
silpa	to shave.	silj	silte	silpi	silsa
siṭpa	to stand on edge (stones, teeth), to scorch (fire).	siṭne (3)	siṭte (3)	siṭki	siṭsa
siṛpa	to be tacky, to be sticky.	siṛne (3)	siṛte (3)	siṛpi	siṛsa
siṛpa	to shake out (a cloth), to sprinkle.	siṛi	siṛte	siṛpi	siṛsa
siṭpa	to be tacky, to be sticky (like treacle).	siṭne (3)	siṭte (3)	siṭpi	siṭsa
siṭpa	to press out oil, to render fat into oil.	siṭi	siṭte	siṭpi	siṭsa
siṭpa	to untie, to pluck.	siṭki	siṭte	siṭki	siṭsa
siṭpa	to join one end to another.	siṭhi	siṭte	siṭhi	siṭsa
siṭpa	to nod the head.	siṭki	siṭte	siṭki	siṭsa
siṭpa	to join end to end, to twist two ends together.	siṭpi	siṭte	siṭpi	siṭsa
sōṛpa	to cease to enter, to put in.	sōṛi	sōṛte	sōṛpi	sōṛsa
sraḥpa	to be acid to the taste.	sraḥne (3)	sraḥte (3)	sraḥpi	sraḥsa
sṛāpa	to sharpen.	sṛāi	sṛāte	sṛāpi	sṛāsa
sṛāpa	to lengthen, to cease to exceed.	sṛāpi	sṛāte	sṛāpi	sṛāsa
sṛiḥpa	to untie.	sṛiḥi	sṛiḥte	sṛiḥpi	sṛiḥsa
sṛoḥpa	to issue from, to come out of.	sṛoḥi	sṛoḥte	sṛoḥpi	sṛoḥsa

sṛōppa	to cause to issue from.	sṛōpi	..	sṛōpte	..	sṛōpal	..	sṛōpea	..
tahpa	to chip off, to smooth off.	tahi	..	tahite	..	tahpi	..	taha	..
tapa	to bring.	taī	..	tate	..	tapi	..	tasa	..
tapka	to fetch. [See p. 116, N.B.]	takai	..	takate	..	tapki	..	taksa	..
tehpā	to remit, to repay, to alone for.	tehi	..	tehte	..	tehipi	..	teha	..
tepka	to undertake, to find time for.	teki	..	tekte	..	teпки	..	teksa	..
tēpka	to vomit.	tēki	..	tēkte	..	tēпки	..	tēkea	..
terpa	to wind round and round.	teri	..	terte	..	terpi	..	terea	..
tlhpa	to turn round, to change the mind.	tlhi	..	tlhte	..	tlhipi	..	tiha	..
tippa	to fold (t.), to bend back.	tīpi	..	tīpte	..	tīpai	..	tīpea	..
tispa	to awaken.	tisi	..	tiste	..	tīspi	..	tīssa	..
tispa	to feed.	tīsi	..	tīste	..	tīspi	..	tīssa	..
tlāpka	to toes (t.), to rock (t.).	tlāki	..	tlākte	..	tlāпки	..	tlākea	..
tlēpa	to stand in a depression (water).	tlēne (3)	..	tlēte (3)	..	tlēpi	..	tlēsa	..
tlēpka	to hang out the tongue.	tlēki	..	tlēkte	..	tlēпки	..	tlēkea	..
tlīpa	to twist, to wring.	tlī	..	tlīte	..	tlīpi	..	tlīsa	..
tohpā	to tie, to bind.	tohi	..	tohte	..	tohipi	..	toha	..
torpa	to have a lingering astringent taste.	torne (3)	..	torte (3)	..	torpi	..	torca	..
tōspa	to show, to reveal.	tōai	..	tōste	..	tōapi	..	tōsea	..

SECOND CONJUGATION—*conclā*.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
trehpa	to cause to travel, to carry round, <i>hauk</i> for sale.	trehi	trehte	trehpi	treha
trēppa	to lay down (t.), to lay out.	trēpi	trēpte	trēpal	trēpsa
trihpa	to be slippery, to be smooth and glossy.	trihne (3)	trihnte (3)	trihpi	trihsa
trōpa	to grow over ■ wound (flesh), to press forward with the fingers.	trōi	trōte	trōpi	trōsa
tropka	to roll (t.).	troki	trokte	tropki	troksa
trupka	to bore or pierce.	truki	trukte	trupki	truksa
truspa	to make a breach, to pierce.	trusi	truste	truspi	trussa
trūspsa	to be smooth.	trūsne (3)	trūste (3)	trūspi	trūsna
tuhpa	to throw away, to cast off, to leave, ■ except.	tuhī	tuhnte	tuhpi	tuhsa
tuspa	to make a breach, to pierce.	tusi	tuste	tuspi	tusna
tūspsa	to bend down and turn the back upon.	tūsī	tūste	tūspi	tūsna
uhpa	to make ■ mark, to write, to scratch.	uhī	uhnte	uhpi	uhna
ūpka	to strip off.	ūki	ūkte	ūpi	ūksa
ūrpa	to cause to drink, to give to drink.	ūrī	ūrte	ūrpi	ūrna
urpa	to bubble up, to boil, to froth, to swell.	urne (3)	urte (3)	urpi	urna

ŋapa	..	to gather (t.), to assemble (t.).	ūal	..	ūste	..	ŋapi	..	ūasa
ūŋpa	..	to cause to drink, to give to drink (=ūŋpa).	ūŋi	..	ūtte	..	ūŋpi	..	ūŋsa
vahpa	..	to fry.	vahi	..	vahte	..	vahpi	..	vaha
vāpka	..	to cause to leak, to make to percolate, to sow seed.	vāki	..	vākte	..	vāpi	..	vāksa
vaŋpa	..	to motion with the hand, to beat the wings.	vaŋi	..	vaŋte	..	vaŋpi	..	vaŋsa
vaspa	..	to sharpen; to comb out raw cotton.	vasl	..	vaste	..	vaspi	..	vassa
vaŋpa	..	to shake out, to motion, to flap (=vaŋpa).	vaŋi	..	vaŋte	..	vaŋpi	..	vaŋsa
vehpa	..	to be hot (liquids, food).	vehne (3)	..	vehthe (3)	..	vehpi	..	veha
vēpa	..	to strike.	vēi	..	vēte	..	vēpi	..	vēsa
vēpka	..	to stretch out (t.), to cease (ruin).	vēki	..	vēkte	..	vēkpi	..	vēksa
vespa	..	to speak, to tell, to say.	vesi	..	veste	..	vespi	..	vessa
viŋpa	..	to thresh.	vihi	..	vihte	..	viŋpi	..	viha
vlēpa	..	to swell.	vlēne (3)	..	vlēte (3)	..	vlēpi	..	vlēsa
vlēpka	..	to make wider.	vlēki	..	vlēkte	..	vlēkpi	..	vlēksa
vŋēpa	..	to return (i.).	vŋēi	..	vŋēte	..	vŋēpi	..	vŋēsa
vŋēppa	..	to turn back (t.), to return (t.).	vŋēpi	..	vŋēpte	..	vŋēpai	..	vŋēpsa
vriŋpa	..	to untie, to pull to pieces, to dismember.	vriki	..	vrikte	..	vripi	..	vriksa
vriŋpa	..	to cause to descend.	vripi	..	vripte	..	vripai	..	vripsa

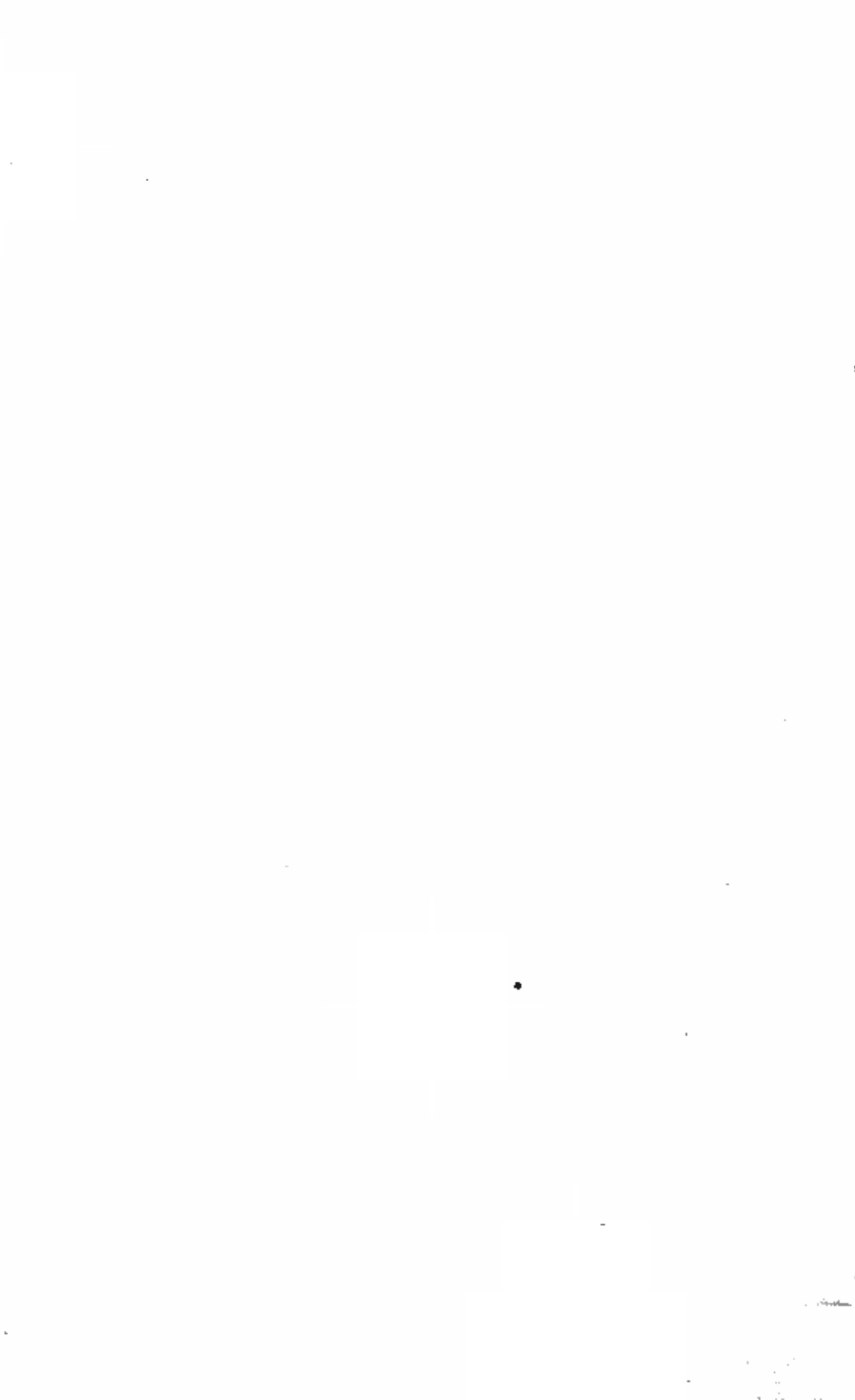
THIRD CONJUGATION.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
āva	<i>to become, to be.</i>	āi	āte	āl	āia
brūva	<i>to burst, to explode.</i>	brūne (3)	brūte (3)	brūi	brūa
dīva	<i>to fall down from.</i>	dīi	dīte	dīpki	dīa
glīva	<i>to do, to make.</i>	glīi	glīte	glpki	glā
jīva	<i>to escape, to be saved.</i>	jīi	jīte	jīi	jīia
jrūva	<i>to be shed (leaves).</i>	jrūne (3)	jrūte (3)	jrūi	jrūa
kīva	<i>to pour.</i>	kūi	kīte	kīpki	kīa
kōva	<i>to reap.</i>	kōi	kōte	kōi	kōa
kṛūva	<i>to sink, to sink into.</i>	kṛūi	kṛūte	kṛūi	kṛūa
kūva	<i>to refuse, to abstain from. [See p. 74.]</i>	koi	kūte	kūi	kūa
mīva	<i>to bathe oneself, to be spattered.</i>	mīi	mīte	mīi	mīa
mlīva	<i>to change one's nature, to be subjected to metamorphosis.</i>	mlīi	mlīte	mlīi	mlīa
mrūva	<i>to die. (The balance word of sāva.)</i>	mrūi	mrūte	mrūi	mrūa
nōva	<i>to be painful, ■ pain.</i>	nōne (3)	nōte (3)	nōi	nōa

ōva	to take. (Non-rational objects.) [CL, opa.]	ōi	ōte	ōi	ōa
pīva	to be hatched.	pīne (3)	pīte (3)	pīi	pīa
plōva	to be shed (skin).	plōne (3)	plōte (3)	plōi	plōa
pīva	to be cracked.	pīne (3)	pīte (3)	pīi	pīa
pīva	to cry.	pīi	pīte	pīi	pīa
rīva	to burn (fire).	rīne (3)	rīte (3)	rīi	rīa
rūva	to plough.	rūi	rūte	rūi	rūa
sāva	to die.	sāi	sāte	sāi	sāja
sīva	to grieve.	sūi	sīte	sūpki	sīa
srīva	to rot.	srīne (3)	srīte (3)	srīi	srīa
trūva	to be breached, to be pierced.	trūne (3)	trūte (3)	trūi	trūa
vāva	to come.	vāi	vāte	vāi	vāja
vēva	to be well cooked, to be fired (forest).	vēne (3)	vēte (3)	vēi	vēa
vīva	to shoot, to throw, to set into = socket.	vīi	vīte	vīpki	vīa
vṛīva	to descend.	vṛīi	vṛīte	vṛīi	vṛīa
vṛīva	to fall to pieces.	vṛīne (3)	vṛīte (3)	vṛīi	vṛīa

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
abga	<i>to be fitting.</i>	agl	agde	abgi	agja
ēnba	<i>to receive in the hand, to accept, to believe a statement.</i>	ēi	ēte	ēnbi	ēnja
gebga	<i>to set side by side, to build a fence, to set the offerings upon, to associate with, to believe.</i>	gegi	gedde	gebgi	gegja
ibga	<i>to throw down.</i>	igi	igde	ibgi	igja
inba	<i>to say, to be articulate.</i>	ii	ise	inji	inja
jelba	<i>to pull.</i>	jeli	jese	jelbi	jeja
mabga	<i>to growl.</i>	magi	magde	mabgi	magja
manba	<i>to be, to exist, to remain.</i>	mai	mase	manji	manja
mālba	<i>to urinate.</i>	māli	māte	mālbi	mālja
nālba	<i>to be standing (corn, etc.).</i>	nālne (3)	nāte (3)	nālbi	nālja
nobga	<i>to wash, to clean.</i>	nogi	nogde	nobgi	nogja
nōlba	<i>to twist strands together.</i>	nōli	nōte	nōlbi	nōlja
pānba	<i>to obtain, to find.</i>	pāi	pāte	pānbi	pānja
pebga	<i>to collect, to peck up.</i>	pegi	pegde	pebgi	pegja

punba	..	<i>to know, to understand.</i>	pui	..	puse	..	punji	..	punja
salba	..	<i>to go.</i>	sai	..	sase	..	saji	..	saja
sernba	..	<i>to be ripe.</i>	serne (3)	..	serte (3)	..	sernbi	..	sernja
sōlba	..	<i>to enter.</i>	sōli	..	sōte	..	sōlbi	..	sōlja
subga	..	<i>to roast.</i>	sugi	..	sugde	..	subgi	..	augja
tinba	..	<i>to eat.</i>	tii	..	tise	..	tinji	..	tinja
tubga	..	<i>to tie a necklace or bands.</i>	togi	..	tugde	..	tubgi	..	tugja
trāba	..	<i>to travel, to wander.</i>	trēl	..	trēta	..	trēbi	..	trēja
ubga	..	<i>to collide with.</i>	ugi	..	ugde	..	ubgi	..	ugja
uṇba	..	<i>to drink.</i>	ui	..	uṭe	..	uṇbi	..	uṇja
vālba	..	<i>to peel.</i>	vāli	..	vāte	..	vālbi	..	vālja
velba	..	<i>to pull.</i>	velli	..	vese	..	velbi	..	veja
venba	..	<i>to hear, to enquire, to ask.</i>	vei	..	vese	..	venji	..	venja



A VOCABULARY

FOR KUI EXAMPLES USED IN CHAPTERS I-XI.

This Vocabulary is intended to facilitate the reading and understanding of the Kui sentences used to illustrate the text of Chapters I-XI. Words of very short examples are not included as their meaning can easily be gathered from the English equivalents given in the text, and for the verbs of some later examples the reader is referred to Chapter XII. The following abbreviations are used :—

acc.,	accusative.	neut.,	neuter.
ass.,	associative.	part.,	participle.
dat.,	dative.	perf.,	perfect.
fem.,	feminine.	pl.,	plural.
fr.,	from.	plup.,	pluperfect.
fut.,	futura.	pres.,	present.
gen.,	genitive.	rel.,	relative.
āaraa,	not being.	fr. āva.	
āā siḍe,	it has not been.	fr. āva	
āātenju,	he was not.	fr. āva.	
āātenu,	I was not.	fr. āva.	
āba,	father.		
āē,	she or it will not be, no.	fr. āva.	
ahne,	she or it will hold.	fr. ahpa.	
ahpa,	to hold.		
āl manara,	(her) being.	acc. pres. rel. part.fr.	
		āva.	
āl maneru,	they are being.	fr. āva.	
āl maseru,	they were being.	fr. āva.	
aja,	mother.		
ajani,	mother.	acc.	
ajanjāpa,	danger, terror, thing to be feared.		
aji jēda,	timidity, cowardice.		
āju,	we.		
ake,	grandfather.	pl. akeru.	
akenja,	grandfather.	pl. akenjaka.	
āku,	a leaf, a page.		
ānu,	we.		
ana,	what ?		
ana āteka,	whatever.		
anaki,	why ?		
anara,	what thing.	acc.	
anariki,	why ?		
anariki iseka,	because.		

andra,	male.	
āne,	she or it will be.	fr. āva.
ānenju,	he will be.	fr. āva.
āneru,	they will be.	fr. āva.
ānga,	to herd, ward off, intercept.	
ani,	what?	
ānu,	I.	
āri,	that yonder.	
arṛa,	a fence.	
arṛe,	together.	
āsa,	woman, female.	pl. āsasaka or āsaska.
āṭa,	market, ■ week.	
ātaki,	because it was or happened.	fr. āva.
āte,	she or it was or happened.	fr. āva.
āteka,	if it is ■ happens.	fr. āva.
ātenju,	he was.	fr. āva.
ati,	elephant.	
bāḍi āva,	to grow.	
bāga,	■ share, on account of, than.	
baha,	■ place.	
bahta,	in the presence of, with.	
bargi,	a command.	
basari,	■ year.	
bēgall,	other, different.	
beoṭi,	behind, after.	
bikali,	sad.	
bīṛa tōru gaṭaru,	friends and companions.	
bōga,	■ basket.	
boheri,	a top, spinning top.	
bortono,	wages.	
buṛjidi,	you will forget.	fr. buṛja.
dahi,	cultivation.	
dahpa,	to seek.	
dahpi manjai,	I am seeking (you).	fr. dahpa.
dahpi masaki,	because (they) ■ seeking.	fr. dahpa.
danda,	quickly.	
dānju,	the moon, ■ month, time, season.	
dapa,	false, untrue.	
dāpa,	to open a door.	
dāra,	■ door.	
dāṭa,	strength, strong, hard.	
dau,	afterwards.	
dēga,	a branch.	pl. dēganga.
degitenju,	he ran.	fr. dega.
dehane,	much, many, very.	
dehingi or dehngi,	like, as, approximately.	
deli,	time, occasion, season.	
deranju,	a great man.	

deranu,	<i>I am great.</i>	
derarl,	<i>a great woman or thing.</i>	
deri,	<i>great, elder.</i>	
qēdu,	<i>you raise, build.</i>	fr. qēspa.
qēspa,	<i>to raise, build.</i>	
qēspi manamu,	<i>we are raising or building.</i>	fr. qēspa.
qēspi manateru,	<i>you are those who are raising or building.</i>	fr. qēspa.
qēssa masani,	<i>of a man who had raised or built.</i>	gen. plup. rel. part. fr. qēspa.
qēva,	<i>a large basket for storing.</i>	
dīha,	<i>sulky, quarrelsome, shrewish.</i>	
dikatenju,	<i>he fell down from.</i>	fr. dīva.
dīna,	<i>country, land, day.</i>	
dīna gāri,	<i>daily.</i>	
domenju,	■ <i>Pano man.</i>	
dōpa,	<i>to lie down, sleep.</i>	
qōsa manamu,	<i>we have lain down.</i>	fr. dōpa.
qōsa masamu,	<i>we had lain down.</i>	fr. dōpa.
dōteru,	<i>they lay down.</i>	fr. dōpa.
dōso,	<i>ten.</i>	
qrahne,	<i>it will be difficult.</i>	fr. qrahpa.
duguri,	<i>times over.</i>	
qunjiṭe,	<i>she or it attempted.</i>	fr. qunja.
qūsanai,	<i>carrying on the head.</i>	fr. qūsa.
ē,	<i>that.</i>	
ēa,	<i>that.</i>	
ēakive,	<i>but.</i>	
eani,	<i>his.</i>	gen. of eanju.
eanii,	<i>him.</i>	acc. of eanju.
eaniki,	<i>to him.</i>	dat. of eanju.
eaniti,	<i>his thing, his.</i>	
eanju,	<i>he, that man.</i>	
eariki,	<i>to them.</i>	dat. of earu.
earu,	<i>they, those men.</i>	
ehpa,	<i>to save, salvation.</i>	
ēju,	<i>food, meal.</i>	
ēlu,	<i>mind, wisdom.</i>	
ēlu gīva,	<i>to think, remember.</i>	
emba, embane,	<i>there.</i>	
embaṅgi,	<i>thither.</i>	
enu,	<i>they (fem. or neut.) will suffice.</i>	fr. epa.
epa,	<i>to reach, arrive, office.</i>	
ēra,	<i>that, that thing.</i>	acc. of ēri.
ēra kangari gaṭa-		
ru,	<i>scouts.</i>	
ēraṇiki,	<i>therefore.</i>	
ēraṇinda,	<i>her thing, hers.</i>	acc. of ēraṇindī.
ēraṇinī,	<i>her.</i>	acc. of ēri.
ēraṇiṅgi,	<i>to her.</i>	dat. of ēri.

ēri,	she, it, that woman, that thing.	
ese,	how many, ■ many, how much,	
	■ much.	
eeekave (with neg. verb),	never.	
ēaerivēla,	at such a time as, whenever, when.	
ēski mana,	she or it is singing.	fr. ēsa.
ēski maneru,	they are singing.	fr. ēsa.
estat,	which women or things? some.	
estanju,	which man? he that.	pl. estaru.
estari āteka,	whichever woman ■ thing.	
estavani,	where.	
esti,	which? ■.	
etenju,	he reached, arrived.	fr. apa.
ēvi,	they (fem. or neut.), those women or things.	
gāḍa,	deap.	
gāme,	more, much.	
gaṇḍi,	body.	
gāpsl,	more, many.	
gāpsl tari,	a greater thing.	
gārl,	a song.	
gārl ātenju,	he was born.	fr. gārl āva.
gegdeka,	if (you) believe.	fr. gebga.
gēlu,	■ behalf of, than.	
gla masaki,	because (it) had done.	fr. giva.
giansal,	having done.	fr. giva.
gidu,	you do.	fr. giva.
gil,	I will do.	fr. giva.
gikai,	I will go and do.	fr. giva.
gina,	(a mark of interrogation), or.	
ginamu,	we will do.	fr. giva.
ginanju,	■ man who will do.	fr. giva.
ginenju,	he will do.	fr. giva.
gipki mai,	I am doing.	fr. giva.
gipki manenju,	he is doing.	fr. giva.
gipki manu,	they are doing.	fr. giva.
gite,	she or it did.	fr. giva.
giteka,	if (you) do.	fr. giva.
gitenju,	he did.	fr. giva.
giteru,	they did.	fr. giva.
giva,	to do, make.	
givane,	having done.	fr. giva.
gorṭenju,	he hit the mark.	fr. gorpa.
gossa,	forest, jungle.	
grāmba,	to learn.	
grāmba gaṭaru,	disciples.	
grāmbal ■		
ru,	they are learning.	fr. grāmba.

grāpa,	to cross, pass.	
grāppa,	to teach.	
grāppa gaṭanju,	a teacher.	
grāpsa maseka,	if (you) had taught.	fr. grāppa.
grāptamu,	you teach (us).	fr. grāppa.
grāteru,	they crossed.	fr. grāpa.
grēspa,	to mock.	
guguri,	a dove.	
gule,	all.	
guletiki,	than all, for all.	
I,	this.	
ide,	now.	
idu,	a house.	
igari,	this year.	
ihingi,	like this, thus.	
ijonaka,	the people of the house.	
ikonateru,	you (are) few.	
imbai,	who? some, he = she who, they who.	
Imbai āteka,	whoever.	
imberiti,	whose thing, whose?	
inji,	saying.	fr. inba.
inu,	how.	
ira,	this.	acc. of Iri.
Iri,	this woman or thing, this.	
Iru,	you.	
ise,	she said.	fr. inba.
iseka,	if (you) say, that is.	fr. inba.
iseka,	at this time of day.	
isenju,	he said.	fr. inba.
isingi,	how.	
iskull,	school.	
iṣaṣāṭaka,	if (they) do not receive (you).	fr. iṣa.
jāma,	husband.	
jāpa gaṭanju,	a beggar.	
jāpi manjadi,	you are begging from (me).	fr. jāpa.
jāṭatenju,	he begged from (me).	fr. jāpa.
jēḍa,	love, heart.	
jēḍa nōva,	to have compassion on; com- passion.	
jilōṭi,	dense, jungly.	
joelaka,	maize, Indian corn.	
johari giva,	to salute, thank.	
jōri,	a stream, river.	
jōto,	an animal.	
jṛinenju	he will be saved.	fr. jṛiva.
kabari,	work.	
kāḍu	leg, foot.	

kaba,	to play.	
kahai mane,	she or it is playing.	fr. kaha.
kahe,	formerly, anciently.	
kaju,	hand, arm.	
kāla,	warfare.	
kalu,	toddy, wine, liquor.	
kāma,	work.	
kamboŋi,	forest.	
kasane,	it will bite (you).	fr. kasa.
kāsenga,	enemies.	
kata masi,	had felled or had been felled.	fr. kata.
katinavani,	while (he) fells.	fr. kata.
katitenju,	he felled.	fr. kata.
katta,	language, speech, talk.	
kədu,	sacrifice, festival.	
kəronŋi,	a story.	
keta,	■ wet field.	pl. ketanga.
kirka dēva,	a bamboo basket for storing.	
klai,	■ threshing floor.	
klāpa,	to crow.	
klārna,	clearly.	
koba,	a post.	pl. kobanga.
kōŋi,	a bull, bullock, cow.	pl. kōŋinga.
kōŋinganli,	■.	■ of kōŋinga.
koganju,	a small person, boy.	pl. kogaru.
kogerl,	small.	
kohponŋi,	to stretch up, for stretching up.	
kōi maneru,	they are reaping.	fr. kōva.
koksa manji,	you have sat down.	fr. kopka.
koksa masi,	you had sat down.	fr. kopka.
kōpa,	to herd, guard a herd.	
kōpeka,	twenty.	
kōru,	a buffalo.	
kōteru,	they reaped.	fr. kōva.
koŋkŋi,	I will take out.	fr. koŋa.
kōva,	to reap.	
kōvonŋi,	to reap, for reaping.	
krāŋi,	tiger, panther.	
krika,	ears.	
kūŋi,	paddy.	pl. kūŋinga.
kuŋu,	a wall.	
kueri,	millet.	
kūinga,	Kond men.	
kuiŋi,	above, against.	
kuna,	a sweet-potato.	pl. kunanga.
kūna,	don't.	fr. kūva.
kūneru,	they will refuse.	fr. kūva.
kūnu,	they (fem.) will refuse.	fr. kūva.
kūŋa,	a wife.	
kūtenju,	he refused.	fr. kūva.

kūta gaŋanju,	a leader in worship or sacrifice, a priest.	
kūva giva,	to prevent, stop.	
lāa,	a young woman.	pl. lāaska.
lāanli,	young woman.	acc. of lāa.
lahā,	lazy.	
lāka,	to sacrifice.	fr. lāka.
lākinenju,	he will sacrifice.	
lūloki gaŋanju,	a merciful one.	
lāvenli,	young man.	acc. of lāvenju.
lāvenju,	a young man.	pl. lāvenga.
lengā masanju,	he whose (leg) had been broken.	fr. lenga.
lengite,	it broke.	fr. lenga.
lengitu,	they broke.	fr. lenga.
lepkaī maneru,	they are breaking.	fr. lepka.
lohpa,	to dwell.	
lūmbinu,	they (neut.) will be extinguished.	
ma,	would.	
maha,	mango fruit or tree.	
māi,	our.	gen. of āmu.
māli,	our things, ours.	
māmatoki,	to uncle's house.	
mānda,	thick.	
māndara,	■ things, our words.	
mane,	she or it is.	fr. manba.
manenju,	he is.	fr. manba.
maneru,	they are.	fr. manba.
manu,	they (tem. or neut.) ■	fr. manba.
māringa,	bamboos.	
maronli,	daughter.	acc. of maro.
maruskange,	with daughters.	acc. of maruska.
mehpa,	to sea.	
metka,	peacocks.	
mī,	your.	gen. of iŋu.
mīda,	■ child.	pl. mīdaka.
mīdakanli,	children.	acc. of mīdaka.
mīdakaniki,	to children.	dat. of mīdaka.
mikaneru,	they will go and bathe.	fr. mīva.
mīndi,	your thing, yours, your.	
mīngi,	you or to you.	acc. or dat. of iŋu.
mīnjineru,	they will attack.	fr. mīnja.
mliu,	■ reed.	
mrahnu,	a tree.	
mreha,	male.	
mrehengani,	of men.	gen. of mreheŋga.
mreheni,	of a man.	gen. of mreheŋju.
mrehenli,	man.	acc. of mreheŋju.
mrehenju,	a man.	pl. mreheŋga.

mrīenju,
mrīenī,
mrīhai siḍe,
mrīmi gaṇḍi,
mṛupka,
mūāi,
mūāmu,
mūāraa,
mūānju,
mūdi,
mūḍi āva,
mūneru,
mūepi maseru,

a son.
son.
she does not settle down.
meriah victim.
he will tear or kill.
to tear, to kill, murder.
you will be able.
we shall not be able.
not being able.
he will not be able.
you will be able.
to endure, bear with.
they will be able.
they were burying.

acc. of mrīenju.
fr. mrīha.

fr. mṛupka.

fr. mūpa.
fr. mūpa.
fr. mūpa.
fr. mūpa.
fr. mūpa.

fr. mūpa.
fr. mūpa.

nāḍangī,
nāi,
nāi,
nāju,
nājutaka,
nakuḍi,
nāmba,
nāmbai manen-

night.
my.
my things.
a village
villagers.
a dog.
to climb.

gen. of ānu.

ju,
nāmbananga,
nānda,
nāndara,
nāndariki,
nāndi,
nāngi,
nāṭoki,
nāḍa,
neganju,
negari,
nagi,
neginanga,
nenja,
nepi,
nēramu,
nīju,
nīmba,
nīndi,
nīngi,
nīngitenju,
nīpi,
nīsa,
nōmeri,
nūṛi apha,

he is climbing.
having climbed.
my thing, mine.
my thing, mine.
to my thing.
my thing, mine.
me, to me.
to home.
a dry field.
a good man.
a good woman or thing.
good.
well, nicely.
to water.
I shall complete.
you rub.
oil.
to live, life.
your thing, yours, your.
you, to you.
he rose.
shoulder.
to stand still.
fever.
to importunate, worry a person.

fr. nāmba.
fr. nāmba.
acc. of nāndi.

dat. of nāndara.

acc. and dat. of ānu.

fr. neppa.
fr. nēra.

acc. and dat. of īnu.
fr. nīnga.

ōḍa,

a goat.

pl. ōḍanga.

odo,
olinga,
ōmba,
ōreki,
oska,
oskitenju,
ote,
ōtenju,
otisakanenju,
otki manganaki,

half.
bears.
over there.
outside, to the outside.
to sew, weave.
he sewed, wove.
again, more, also.
he took.
he will go and fetch.
because he is going to fetch.

fr. osa.
fr. oeka.

fr. ōva.
fr. ota.
fr. ota.

pada,
padanganiki,
paheria,
pahteru,
paiči,
paji,
pāla,
pālu,
pānānakariki,

name.
than names.
on the road.
they distributed.
work.
a pig.
cooked rice.
times.
to those who will not obtain.
to the poor.

pl. padanga.
dat. of padanga.

pāṇba,
pāṇba gaṭanju,
paṇḍa,
paṇḡa,
panjari dēva,

to obtain.
a wealthy man.
to send.
open field.
a large bamboo basket for
storing.

dat. fut. rel. part. of
pāṇba.

pāneo,
pari tmba,
parukau,
paṭa,
pāṭe,
pāṭeru,
peda,
pehiteru,
pēni,
pēnu,
pēnu tari,
pēskaṭu,
pihnenju,
piju,
plahanga,
plāmba,
plāmba gaṭanju,
plātenju,
pōktenju,
pōṅga,
pōṅgite,
pōno,
poṭaṅga,
pōteka,

five.
to dawn; daybreak.
a pigeon.
a slate.
I obtained.
they received.
difficulty.
you or they drove away.
cold.
a god, a spirit.
god's, god's thing.
you split.
he will forgive.
rain.
plants.
to hunt.
a hunter.
he enquired.
he made known.
to be spread abroad, famed.
it was famed.
power.
birds.
necklaces.

fr. pāṇba.
fr. pāṇba.

fr. peha.

fr. pāṇja.
fr. piḥpa.

fr. plāpa.
fr. pōpka.

fr. pōṅga.

prānga,	rice.	
prēke, prēki,	theft.	
prēki gaṣanu,	I ■ a thief.	
prēnu,	a bone.	
prīa,	unripe mango.	
prīsa mananu,	I am a tall one.	
prohnarariki,	than warring.	dat. fut. rel. part.
		prohpa.
pui,	I know, understand.	fr. punba.
pūju,	a flower.	
punamu,	we shall know, understand.	fr. punba.
punba,	to know, understand.	
pūṇḍane,	she will meet (me).	fr. pūṇḍa.
pūṇḍanenju,	he will meet (you).	fr. pūṇḍa.
punji mal,	I know, understand.	fr. punba.
punja maseka,	if I had known.	fr. punba.
purti,	world.	
puseka,	if (he) had known.	fr. punba.
putinga,	books.	
rahi āva,	to remain.	
rai,	from, by means of, with.	
rājenju,	king.	
raṇḍu,	last year.	
raṅki mane,	it is scratching.	fr. rāja.
reha,	pleasure.	
reha āva,	to be pleased, ■ wish, desire.	
riṇju,	he will not cry.	fr. rīva.
rihe,	twice.	
rinḍe,	two.	
risi,	yesterday.	
ro,	one, a certain, a.	
roamu,	■ of us.	
roani,	of a certain man.	gen. of roanju.
roaniki,	to a certain man.	dat. of roanju.
roani tai,	a certain man's things.	
roanju,	a certain man, a man.	
roatern,	■ of you.	
rohna, rohona,	always.	
roi,	evil.	
roi tae,	evil things.	acc. of roi tai.
ronḍe,	one, a certain, a.	
ronḍa,	one.	■ of ronḍe.
rōsi,	the other day.	
rūa maneru,	they have ploughed.	fr. rūva.
rūa masaru,	those who had ploughed.	fr. rūva.
rūi masamu,	we were ploughing.	fr. rūva.
rujuri,	steep.	
rūva,	to plough.	
sāṇu,	I shall not die.	fr. sāva.

sahtekave,	even if (I) beat.	fr. sahpa.
sahtenju,	he beat.	fr. sahpa.
sai,	I shall go.	fr. salba.
sāi manu,	they (fem. and neut.) are dying.	fr. sāva.
sāja,	custom, law.	
sajanai,	having gone.	fr. salba.
saji,	you will go.	fr. salba.
saju,	you go.	fr. salba.
sake, saki,	hunger.	
sake sāva,	to be hungry.	
salumu,	go.	fr. salba.
sanamu,	we shall go.	fr. salba.
sanenju,	he will go.	fr. salba.
sānenju,	he will die.	fr. sāva.
sāra sāra giva,	to do hurriedly or quickly.	
sānja,	to be fair, beautiful, well.	
sānjine,	it will be well.	fr. sānja.
sase,	I, she or it went.	fr. salba.
saseka,	if (he) goes.	fr. salba.
sasenju,	he went.	fr. salba.
saseru,	they went.	fr. salba.
sasu,	they (fem. or neut.) went.	fr. salba.
sāte,	it died.	fr. sāva.
sātenju,	he died.	fr. sāva.
sāto,	seven.	
sātu,	they (fem. or neut.) died.	fr. sāva.
sāva,	to die.	
sāvai maneru,	they — dying.	fr. sāva.
sekonī,	distant.	
seña,	perhaps.	
señdoni,	above, in heaven, heavenly.	
señja manari,	a thing that is ripe.	fr. seņba.
sēru,	a yoke of oxen.	
sēru rāva,	to plough.	
seapa,	to plane.	
sīa mai,	I have given.	fr. sīva.
sīamu,	give (me).	fr. sīva.
sīanenju,	he will give (us).	fr. sīva.
sīatenju,	he gave (me).	fr. sīva.
sīgru,	water.	
sīkamu,	go and give.	fr. sīva.
sīla pōru,	■ quarrel.	
sīmu,	give.	fr. sīva.
sīnda,	a cloth.	
sīnenju,	he will give.	fr. sīva.
sīte,	I or she or it gave.	fr. sīva.
sītenju,	he gave.	fr. sīva.
sīva,	to give.	
sīksi sīksi,	plucking, snipping off.	fr. sīipka.
sōdanga āva,	to be angry.	

sodi,	news.	
sogorì,	a cart.	
aōju,	a sore.	
sōla,	grass.	
sōlba,	to enter.	fr. sōlba.
sōljanalka,	having entered.	fut. rel. part. of
sōlni,	entering.	sōlba.
sōrpa,	to cause to enter.	
sōru,	hill, mountain.	
sōsa mananju,	a man who has become drunken.	fr. sōsa.
sōteka,	once.	
sōnga,	turmeric.	
sōhpane,	having issued.	fr. sōhpa.
sōkanga,	stars.	
sōratenju,	he saw (me).	fr. sūra.
suel,	a needle.	
ṣaḍi.	mother.	pl. ṣaḍiska or ṣaḍi- saka.
tahpi mananju,	he is smoothing.	fr. tahpa.
tai,	things	
tāi,	they themselves (fem.)	
taka,	people.	
ṭāka,	a rupee.	gen. of taka.
takari,	of people.	acc. of taka.
takaril,	people.	dat. of taka.
takariki,	to people.	
takariti,	people's thing, people's.	
tākē,	she will not walk.	fr. tāka.
takesa siḍgataka,	if (you) had not gone and feigned.	fr. tapka.
tali,	female.	
tāndi,	his thing, his.	
ṭangi,	axe.	
tangi,	to, for, in order to.	
tani,	in, on, at.	
tanji,	father.	
tanju,	one (mas.), man.	
tānu,	he himself, she herself, he, she.	
tāpeki,	to his house.	
tāra,	his own, her own, their own.	
tārani,	him, her.	gen. of tānu.
tari,	thing.	
tāru,	they themselves.	
tāsa ṣaṭani,	of an agriculturist.	gen. of tāsa ṣaṭan- ju.
tasaneru,	they have brought.	fr. tapa.
temanga,	ears of corn.	

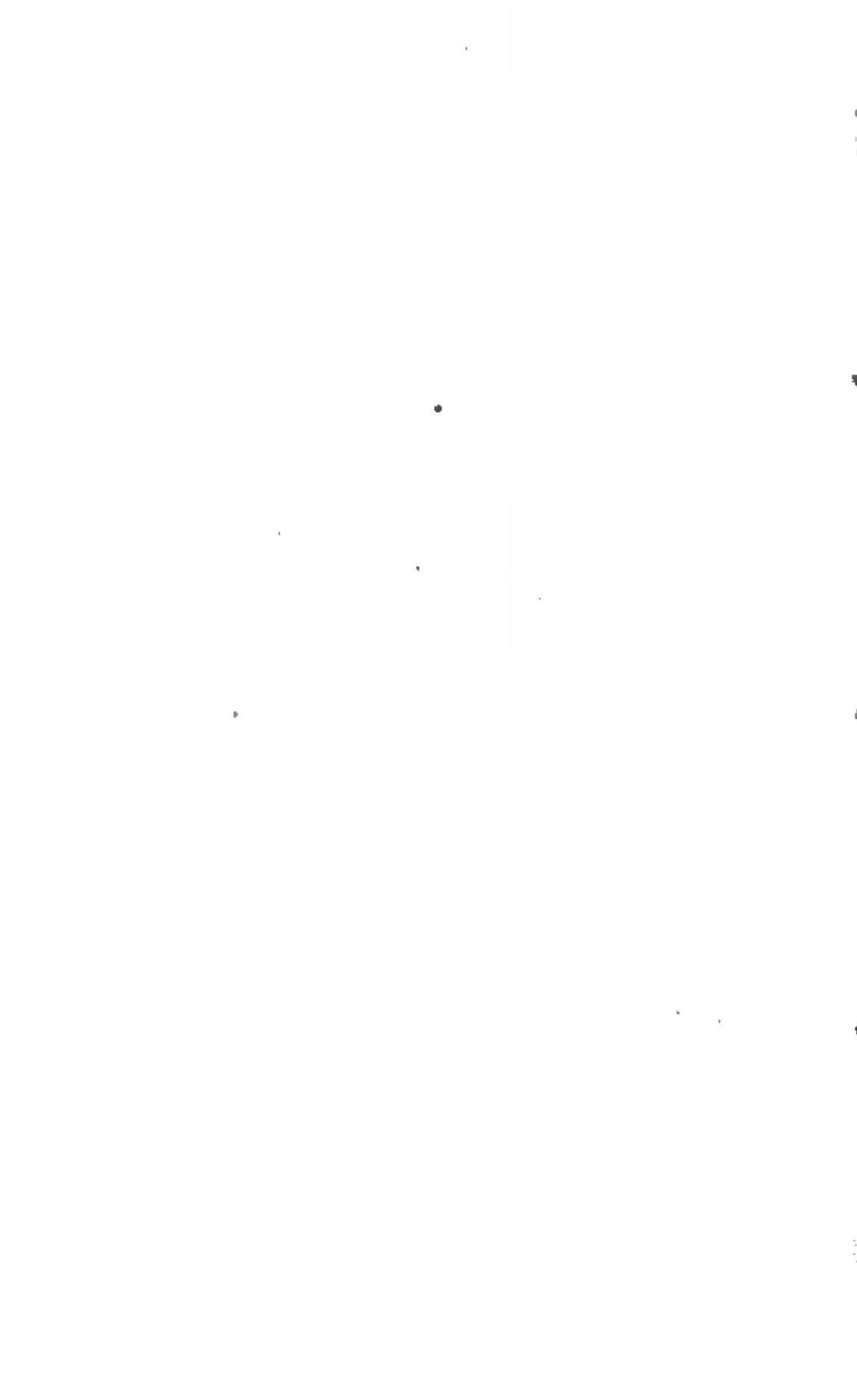
tinba,	to eat; food.		
tinenju,	he will eat.	fr. tinba.	
tineru,	they will eat.	fr. tinba.	
tingi,	to, for, on account of.		
tini,	acc. postposition.		
tini,	three.		
tinju mangaderu,	you have gone to eat.	fr. tinba.	
tinja masi,	had been eating.	plup. rel. part. of tinba.	
tinša,	three.		
tläropl vēla,	midday.		
tōlo giva,	to prepare.		
ṭōnditeru,	they began.	fr. ṭōnḡa.	
ṭōnditi ḡeli,	the time (it) began.	fr. ṭōnḡa.	
tōrenju,	a friend.		
tōski mane,	it is appearing.	fr. tōnḡa.	
tōspi manenju,	he is showing.	fr. tōspa.	
tōṣeta,	I, she or it showed.	fr. tōspa.	
trāngi,	to them themselves.	dat. of tāru.	
trēba,	to wander, travel.		
tugdal,	I will fasten (for you).	fr. tubga.	
tuhanaḡ,	having left, excepting.	fr. tuhpa.	
ṭukna,	up to, until.		
uha,	to plant.		
ūja manari,	of those who have assembled.	gen. perf. rel. part. of ūja.	
uje,	true, truly, certainly.		
uḡba,	to drink.		
uneru,	they will drink.	fr. uḡba.	
uṅga,	meat, flesh.		
uḡja mangaderu,	you have gone to drink.	fr. uḡba.	
uḡjanai,	having drunk.	fr. uḡba.	
ute,	quickly.		
uṭeru,	they drank.	fr. uḡba.	
uṭo,	■ camel.		
vāṣṣnateru,	you who do not come.	fr. vāva.	
vāṣṭaka,	if (you) do not come.	fr. vāva.	
vāṣṭaki,	because it did not ■■■■	fr. vāva.	
vaḡi,	a stone.		
vādu,	you come.	fr. vāva.	
vāi manenju,	he is coming.	fr. vāva.	
vāi manḡ,	is coming.	pres. rel. part. of vāva.	
vāi manu,	they (fem. ■ neut.) are coming.	fr. vāva.	
vāja manani,	of the man who has ■■■■	gen. perf. rel. part. of vāva.	
vāja manenju,	he has come.	fr. vāva.	
vāja siḡatenju,	he had not come.	fr. vāva.	

vāja siḍe,	she or it has not come.	fr. vāva.
vajaṭu,	you cook.	fr. vāja.
vajite,	I, she or it cooked.	fr. vāja.
vākṭeka,	if (you) sow.	fr. vāpka
vāmu,	come.	fr. vāva.
vāne,	she or it will come.	fr. vāva.
vaski manas-	to those (women) who are	dat. pres. rel. part,
kangl,	cooking.	of vāja.
vāte,	I, she or it came.	fr. vāva.
vātenju,	he came.	fr. vāva.
vāteru,	they came.	fr. vāva.
vāvane,	having []	fr. vāva.
ve,	even, also.	
vegamu,	you hatch.	fr. veḡa.
veha,	food.	
vaju,	wood.	pl. veska.
vēla,	sun, time, occasion, season.	
vele, velene,	first, early, before.	
venakanju,	let him hear.	fr. venba.
venḍa vēla,	early afternoon.	
venēru,	you will not hear.	fr. venba.
vengate,	I went to ask.	fr. venba.
venjanai,	having heard.	fr. venba.
venjāteru,	you did not listen (to us).	fr. venba.
venjati,	you heard (me).	fr. venba.
venjaṭu,	you listen (to me).	fr. venba.
vesdu,	you speak, tell.	fr. vespa.
vesekave,	even if (you) hear.	fr. venba.
vesi,	I shall speak, tell.	fr. vespa.
veska,	wood.	
vespa,	to speak, tell, say; word,	
	speech.	
vespa vespi,	conversation.	
vespi masu,	they (fem. or neut.) were	fr. vespa.
	speaking.	
veasa duhte,	I would have told.	fr. vespa.
veasuse,	I had told.	fr. vespa.
vestai,	I will tell (you).	fr. vespa.
vestaṭu,	you tell (me).	fr. vespa.
veste,	she said.	fr. vespa.
vestenju,	he said.	fr. vespa.
vētai,	I will strike (you)	fr. vēpa.
vētenju,	he struck.	fr. vēpa.
via maei,	the had shot or had been	plup. rel. part. of
	shot.	vīva.
vīanai,	having shot.	fr. vīva.
vīe,	tomorrow.	
vīhpa,	to thresh.	
vīpka,	to shoot.	
vīpkitamu,	we shot.	fr. vīpka.
vīpkitenju,	he shot.	fr. vīpka.

vīra,
vītenju,
vṛētamu,
vrīsa
vrīski mane,

earth.
he shot.
we returned.
to write.
she is writing.

fr. vīva.
fr. vṛēpa.
fr. vrīsa.



APPENDIX.

- (i) Note on the Change of Dental Consonants to Palatal Consonants.
- (ii) Note on the Pronunciation of Aspirate *h* before another Consonant.
- (iii) Note on the use of Double Consonants.
- (iv) Note on the Terms *Kui*, *Kuvi*, *Kandh*, *Kandhi*, *Kondh*, *Khond*, *Khondi*, *Khopd*, *Kodu* and *Kond*.
- (v) Note on the Numerical Strength of the *Kui*-speaking People.

(i) NOTE ON THE CHANGE OF DENTAL CONSONANTS TO PALATAL CONSONANTS.

See p. 6 (b). Similar consonantal changes occur in other Dravidian languages.¹

- E.g., In *Tamīl*:
- (1) Sibilant *ṣ* often replaces dental *d* in formative nouns.
 - (2) *nd* changes to *ñj*, especially after the vowels *i* or *e* in the pronunciation of the illiterate.
 - (3) *tt* change to *chch* after the vowels *i* and *e* in the pronunciation of the illiterate.
 - (4) In classical words adopted from Sanskrit, the Sanskrit *ṣ* is usually converted to Tamil *d*.

In *Malayalam*: (1) *t* and *ṣ* interchange especially in common speech.

- (2) *nd* changes into *ñj*.
- (3) *tt* change regularly into *chch* after *i* and *e*.

In *Tūḍa*: *d* sometimes becomes *tah*.

In *Telugu*: *d* frequently changes into *s*.

Telugu *pandī*, *pig*, is *Kui paṭī*; and
Telugu *kōḍi*, *fowl*, is *Kui koju*.

¹ R. Caldwell, *A Comparative Grammar of the Dravidian Languages*. 3rd Edition, 1912, pp. 155, 156, 163, 164.

In the Aryan languages of India numerous instances may be found of the modulation of palatals into cerebrals or dentals. Mr. J. Beames while discussing this phonetic change cites examples of similar conditions in Attic Greek, Hebrew, Aramaic, and modern Spanish. He then shows how the interchange of palatal, sibilant, dental and lingual (or cerebral) consonants is effected by the varied use of the tip of the tongue and that part of it which lies immediately above and adjacent to the tip, thus demonstrating how easy and natural the changes are.¹

Greek provides an outstanding example of a similar change, in the phonetic rule that before the letter μ (m) a dental becomes π (s).

E.g., $\pi\epsilon\pi\epsilon\iota\theta\mu\alpha\iota$ ($pepeithmai$) becomes $\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$ ($pepeismai$), Perfect Middle and Passive Indicative of $\pi\epsilon\iota\theta\omega$ ($peithō$), to persuade.

(II) NOTE ON THE PRONUNCIATION OF ASPIRATE h BEFORE ANOTHER CONSONANT.

It has been said that in Kui the aspirate h , when followed by another consonant, is pronounced abruptly like the Sanskrit, Bengali and Oriya *visarga*, or with \equiv checked guttural sound.² To distinguish this from the aspirate followed by a vowel it has been usual to mark it with a diacritical dot, thus $ḥ$.

E.g., $pahpa$, to distribute (but $kaha$, to play).

This seems to be an unnecessary exaggeration. The Kond man's pronunciation of h followed by a consonant is not nearly so abrupt and hard as the *visarga*, but he gives it essentially the same sound value as h followed by \equiv vowel. What difference there is in effect is accounted for by the influence of the succeeding letter, a vowel assisting the effusion of breath natural to the aspirate, while a consonant causes this to be checked in readiness for the pronunciation of the consonant. The checking process does not alter the nature of the aspirate, and for this reason no distinguishing mark is used in this Grammar for h preceding a consonant.

In pronouncing \equiv word like $pahpa$, it is good to insert mentally a slight \equiv vowel between the h and p , and then to reduce this partial vowel sound to such a minimum \equiv is consistent with pronouncing the word smoothly and evenly. This avoids an undue emphasis on the checked aspirate and enables a student of the language to produce a "native" pronunciation. The Konds do, in fact, often introduce a partial vowel sound after the aspirate in enunciating such words as *dahmu*, seek, and *ahanasu*, let \equiv hold fast, so that they might almost be written *dahumu* and *ahanasu*, thus demonstrating the truth that the aspirate followed by a consonant is not essentially different from the aspirate followed by a vowel.

¹ J. Beames. *Comparative Grammar of the Modern Aryan Languages of India*, 1872, Vol. I, pp. 210-217.

² See Lingum Letchmajee, *An Introduction to the Grammar of the Kui or Kandh Language* 1902, p. 2, and J. E. Friend-Pereira, *A Grammar of the Kui Language*, 1909, p. 3.

(iii) NOTE ON THE USE OF DOUBLE CONSONANTS.

In some former works on Kui and in early translations into the language short vowels have often been indicated by printing double consonants after them.

E.g.,	manne,	<i>she is.</i>
	massamu,	<i>we were.</i>
	sajji,	<i>you will go.</i>
	sallenju,	<i>he will not go.</i>
	vesseru,	<i>they heard.</i>
	tassanai,	<i>having brought.</i>
	koḍḍa,	<i>to buy.</i>
	vajja,	<i>to cook.</i>
	kajju,	■ <i>hand.</i>
	annariki,	<i>why?</i>
	esse,	■ <i>much.</i>

In recent translations, however, the tendency has been to replace such double consonants by single consonants, a tendency that cannot but be regarded mainly as correct. For it is not necessary to mark a short vowel by doubling the succeeding consonant and such a device is not in accord with pronunciation. In this Grammar double consonants are shown only in words where the root or base ends, and the inflexional addition begins, with the same consonant.

E.g., **grāppa**, *to teach*; **grāp** ■ the verbal base and **pa** the semi-formative addition forming the Infinitive.

vessanai, *having said*; **ves** ■ the verbal base, ■ ■ ■ Perfect Verbal Participle inflexion, and **nai** the Conjunctorial Participle ending.

Sometimes euphonic laws prevent the doubling of consonants, as, for example, in the conjugation of some Fourth Conjugation Verbs where the weak consonants of the verbal base endings are slided.

E.g., **pānenju**, *he will obtain*, not **pānneaju**.

A few of the words adopted from Oriya into the common Kui vocabulary are printed with double consonants though the corresponding Oriya words may have only aspirated, and not doubled, consonants.

E.g., **katta**, *speech*; from Oriya *kotha*.
gossa, *jungle*; from Oriya *gochho*.

Some Kui words are closely allied to Telugu words that have doubled consonants, and it may be that these Kui words should be written also with double consonants, though in the absence of a native literature no conclusive authority can, at present, be cited.

E.g., **idū**, *a house*; may be **idḍū**. (Telugu, *illu*.)
paḍū, *a tooth*; may be **paḍḍū**. (Telugu, *paḷḷu*.)
viḍū, *a bow*; may be **viḍḍū**. (Telugu, *villu*.)

(iv) NOTE ON THE TERMS KUI, KUVI, KANDE, KANDHI, KONDE, KHOND, KHONDZ, KHOND, KODU AND KOND.

All the above terms are applied to the Kond people or their language in the literature that makes mention of them, thus providing a somewhat bewildering variety of names for one tribe and tongue. The following notes are given in explanation of them.

KUI, KUVI.—The majority of the Kond people call themselves Kūinga and their language Kūi; in some parts of the Agency Tracts of Vizagapatam District they speak of themselves = Kūvinga and their language as Kūvi. These names are formed from the base Kū, Kūinga and Kūvinga being natural plurals and v doubtless inserted in the latter to prevent hiatus. They are allied to the terms Kōitor and Kōi, names by which the Gōṇḍ people call themselves and their language, and all may be related to the Tamil word kō, a mountain. The words Kūi, and Kūinga have been connected by some with the postposition kui, above (p. 24 of the Grammar), but it should be noted that the first vowel of the postposition is short, while that of the tribal name is long.¹

KANDE, KANDHI, KONDE.—The Oriya name for the Kond people is କଂ. This, when Romanized, may be written Kandha or Kondho, according as the inherent vowel belonging to the consonants is represented as a or o; it is pronounced Kondho. The Oriya appellation, therefore, accounts for the words Kandh and Kondh as applied to the people, and Kandhi = applied to the language. The derivation of the Oriya name is uncertain. Some have connected it with the Telugu word konḍa, a small hill, thus endeavouring to give the Oriya name the meaning of mountaineer or hill-man. The corresponding word in Tamil is kunru (pronounced, kundru), and in Kanarese guḍḍa. The Tamil word contains = combination of semi-cerebral n and palatal r, the Kanarese = doubled cerebral ḍ, and the Telugu combined cerebrals ṇ and ḍ. It would not seem natural for these to be converted into the aspirated dental combination ndh of the Oriya word kandha or kondho, so that the derivation of the Oriya name from the Telugu supposes = somewhat violent consonantal change and should not be hastily assumed.

Sir H. H. Risley mentions three theories that have been put forward to account for the Oriya name କଂ (kondho). First, that it is connected with the Oriya word କଂ (khondo), = measure of land; second, with the tribe of Skandh-Astras mentioned in the Ramayana, who ruled over the hilly tracts extending from the Vindhya Hills to the river Krishna; third, with the Oriya word କଂ (khonḍa), a sword, that weapon being considered the distinguishing mark of the tribe.² It will be noticed that the first and third of these theories have little to

¹ L. S. B. O'Malley. *Bengal District Gazetteers*; Angul, 1906, p. 47.

² Sir H. H. Risley, *The Tribes and Castes of Bengal*; *Ethnographic Glossary* 1601. Vol. i, 397, 398.

commend them when the Oriya words are compared in the Oriya script rather than in the Roman script.

At present no certain derivation or meaning can be assigned to the Oriya name.

KHOND, KHONDI, KHOṆḍ.—The term Khond seems to be a European corruption of the Oriya word Kandha or Kondho. It is used throughout the Agency administration for the suppression of the Meriah Sacrifice 1887-1881 and has been very widely adopted since then. But as Mr. C. B. Cotterell says in the Administration Report of the Ganjam Agency 1902-8, there is "no reason either sentimental or etymological for keeping such spelling as Khond,"¹ and Mr. Maltby calls it "a feeble attempt at the Uriya."² Khondi is the corresponding term as applied to the Kui language, and Khond appears only in Sir W. W. Hunter, *A Comparative Dictionary of the Non-Aryan Languages of India and High Asia*, 1888, and receives no other support.

KODU.—The Telugu name for the Kond people is Kōḍu, plural Kōḍulu. This seems to be applied now mainly to the Kond members of the Porajo caste in Vizagapatam District. Other Kūinga of that area are designated by the neighbouring Telugus as Konda Doralu, Jātapu Doralu, and Mūka Doralu. The Kōṇḍa Doralu is divided into two main groups, the Pedda Kōṇḍalu and the Chinna Kōṇḍalu, in which names the word Kōṇḍalu, *Hillmen*, is regarded as the tribal name.³ The Telugu kōḍu is doubtless related to the Tamil kō, *a mountain*, and to the Gōṇḍ kōi and Kui kō.⁴ As early as 1767 the Collector of the Ganjam District, Mr. Cotford, reported that people called Kōḍulu were well known to indulge in the performance of human sacrifice.⁵

KOND.—This term has been very generally used during recent years. It probably arose out of the desire to connect the Oriya Kondho with the Telugu Konda, and its adoption has been aided by the revolt against the spelling *Khond*.

If in speaking and writing in English concerning the Kūinga their own word is not adopted it is desirable that a completely Europeanized term should be used. The Oriya name Kandha or Kondho is as alien as any Europeanized one, Khond is neither English nor Oriya in form, and the Telugu name Kōḍu is not sufficiently general in application. We may, therefore, with some amount of reason, reject these names and select the word *Kond* as the most suitable Europeanized appellation for the people. In this Grammar the word Kui (the first vowel is long) is used when reference is made to the language, and the word Kond (the vowel is short) is used when speaking of the people.

¹ E. Thurston, *Castes and Tribes of Southern India*, 1899, vol. iii, 356.

² T. J. Maltby, *The Ganjam District Manual*, 1882, p. 65.

³ W. Francis, *Madras District Gazetteers; Vizagapatam*, 1915, p. 84.

⁴ G. Oppert, *On the Original Inhabitants of Bharatavarsha*, 1888-9, p. 11.

⁵ T. J. Maltby, *The Ganjam District Manual*, 1882, p. 65.

(v) NOTE ON THE NUMERICAL STRENGTH ■ ■ ■ KUI-SPEAKING PEOPLE.

The Indian Census figures for 1921 give:—

Caste, Kandh (Khond).

	Total.	Males.	Females.
In Bihar and Orissa including States	287,255	130,804	147,951
In Madras	329,569	165,039	164,530
TOTALS ..	616,824	304,843	312,481

Language, Kandhi or Kui.

	Total.	Males.	Females.
In Assam	4,022	2,145	1,877
In Bihar and Orissa including States	112,414	54,991	57,423
In Madras	367,231	182,233	184,998
TOTALS ..	483,667*	239,369	244,298

* The figure under Totals is given as 483,668.

The above figures do not seem to include under *Caste* any of the 4,022 Kui-speaking peoples in Assam. These are doubtless workers on Tea plantations and among them would be Konds as well as Doms who speak Kui and perhaps a few of other castes.

The Census does not differentiate the Kuvi-speaking Konds but includes them under Kui. The Rev. F. V. P. Schulze¹ estimates them as follows:—

In Vizagapatam round Palkonda	66,000
In the Vizagapatam Agency	150,000
In Jeypur	91,000
TOTAL ..	307,000

He obtains these figures from the Vizagapatam District Gazetteer,² but reference to that volume shows that the three sets of figures are not mutually exclusive, neither do they refer only to Kond peoples. The figure given for Konds in the Vizagapatam Agency evidently includes some of the Konds numbered in the first and third figures; the first figure is that of the 1901 Census for the Jatapu caste of whom some are Konds "who speak a kind of Khond among themselves," but the number of these Palkonda Konds is not mentioned; the third figure

¹ F. V. P. Schulze, *A Grammar of the Kuvi Language*; 1911, p. ii.

² W. Francis, *Madras District Gazetteers; Vizagapatam*, 1916, pp. 86, 93, 94.

is that of the total Poroja caste, which is divided into seven sections and one of these sections consists of Konds. It is certain also that not all the Konds in the Vizagapatam District speak the Kuvi dialect; some will speak Oriya, some Telugu, and others Kui in territories bordering on Ganjam District and Kalahandi. Of the peoples included under Kandhi or Kui in the 1921 Census probably about 150,000 must be reckoned as *Kuvi-speaking* Konds.

In estimating the number of *Kui-speaking* people reference must be made to the very large proportion of Konds (at least 174,841) in Bihar and Oriassa not returned as speaking Kui. The probability is, however, that not many more than half this number have really lost their native language. Census figures for a lesser language like Kui are, of course, conservative, the tendency being for many Kui-speaking Konds who also know Oriya to be returned as speaking Oriya rather than Kui. This doubtless applies to a very large number of the 174,841. Account must be taken also of the members of other castes, especially Dombs, who speak Kui but know Oriya or Telugu. Many of these would be included in the Census returns under Oriya or Telugu rather than under Kui. When due allowance has been made for all this, probably well over 100,000 must be added to the Census figure for Kandhi or Kui, thus almost balancing the 150,000 *Kuvi-speaking* Konds to be deducted from that total.

The number of *Kui-speaking* people may be estimated, therefore, at 450,000.



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INDEX.

	PAGE
Ablative Absolute	135
Ablative Case	24, 25, 32
Accent	10, 11, 34
Accusative Case	24, 27, 31
— Alternative Forms of	41
— Dative used for	40, 41
— True forms for Personal Pronouns	41
— Used for Indirect Object	32
Adjectival Clauses	128, 129, 180
Adjectives, Comparison of	34
— Demonstrative	43
— Formation of	38, 34
— not declined	33, 159
— Position of in clause	158
Adverbial Clauses	128, 129, 161-164
— Numerals	35, 36
— Participles	130, 131
— Particles	152-154
Adverbs	148-154
— Comparison of	148
— Compound	150, 151
— Demonstrative	150
— Interrogative	150
— not inflected	148
— Nouns used as	148-150
— of Manner	149
— of Place	149
— of Quantity	148
— of Time	149
— Position of in clause	
— Use of	151, 152
— Verbs used as	153, 154
Affirmative Verb	62, 65, 67, <i>passim</i> .
Aorist	86
Appellative Nouns	19-21
— Numerals	37, 152
— Pronouns	48-55
— Suffixes	19-23, 48-51, 90-94
— Verbs	90-94
Arrangement of Dependent Clauses in a Sentence	159
Arrangement of Words in a Sentence	158
Aspirate	3, 6, 167
Aspirated Consonants	3
Associative Case	24, 26, 27, 32, 40, 41
Auxiliary Verbs	76, 84, 85, 123-128, 147

	PAGE
Auxiliary Verb <i>manba</i> , Ambiguity of	123, 147
— Conjugation of	84, 85
— Use of	123
— with Motion Particles	117, 118
— with Transition Particles	107, 108
<i>a</i> , affirmative Transition Particle	101, 102, 106
<i>a</i> , helping vowel	■
<i>ā</i> , helping vowel	84, 94-98
<i>a</i> , locative	28
<i>āba</i> , declined	■
<i>aqa</i> , use of	151
<i>āā</i> , expressing negative necessity	124
<i>aja</i> , declined	20
<i>aja</i> , negative Transition Particle	104, 108
<i>aki</i> , Causal particle	99, 100
<i>ali</i> , <i>aliska</i> , feminine Appellative Suffixes	12, 19
<i>ananju</i> , declined	46
<i>anari</i> , declined	46
<i>anariki iseka</i> , Causal expression	99, 100, 155
<i>andra</i> , indicating male animal	13
<i>āne</i> , expressing necessity	124
<i>anju</i> , <i>aru</i> , masculine Appellative Suffixes	19
<i>ānu</i> , declined	40
<i>ara</i> , <i>arange</i> , negative Conjunctional Suffixes	132
<i>ara</i> , negative Transition Particle	102, 108, 108
<i>arapa</i> , Hortative Transition Particle	105
<i>ari</i> , <i>ai</i> , feminine and neuter Appellative Suffixes	19
<i>āsa</i> , indicating feminine	13
<i>āva</i> , used as Auxiliary Verb	124, 147
<i>āva</i> , used for Passive	142
<i>ava</i> , <i>avani</i> , Time Suffixes	129
Balance of Words and Phrases	146
<i>b</i> , semi-formative ending	5, 58, <i>passim</i> .
<i>bāga</i> , used for Comparison of Adjectives	35
Cardinal Numerals	35-37
Case, Ablative	24, 25, 32
— Accusative	24, 27, 31
— Associative	24, 26, 27, 32, 40, 41
— Dative	24, 26, 27, 32, 34, 40, 41
— Formation of	23, 24
— Genitive	24, 25, 31
— Locative	28
— Postpositions	23, 24, 25, 32, 35, 133-135
— Suffixes	23, 24
— Use of	31, 32, 34
— Vocative	30, 31, 32
Causal Clauses	99, 100, 162

	PAGE
Causative Verbs	136-141
Cerebral Consonants	3-7
— Liquids	3, 6, 7, 140
— Nasals	3, 75
Comparative Phrase = Clause	129, 162
Comparison of Adjectives	34
Composite Nouns	12, 19-23, 158, 159
Compound Tenses	85-89
— with Motion Particles	119
— with Transition Particles	109
Concessive Clauses	98, 161
Concord of Words in a Sentence	158, 159
Conditional Clauses	97-99, 127, 161
Conjugation, Formation of	61
— Ordinary Forms	69-85
— Rule for determining	167
— with Motion Particles	113-118
— with Plural Action Forms	143, 144
— with Transition Particles	104-109
Conjunctive Infinitive	■
— Participles	131-133
Conjunctions	152, 155
— Position of	158
Consecutive Clauses	■
Consonants, Aspirated	3
— Changes in	4-7, 75, 137
— Classification of	3
— Concurrent	7
— Elision of	4, 73, 74, 75
— Initial	7
— Nasalization of	5, 16, 69
— Pronunciation of	3
— Strong	3, 4, 15
— Weak	3, 4, 15, 57, 73-75
Continued Action	126
Contracted Forms	89, 153, 155
Conversion of Surds and Sonants	4, 5, 15, 16, 57, 72, 74, 95, 137-140, 143, 144
Copula	90
Customary Happening	128
Dative Case	24, 26, 27, 82, 84
— Extended form of	129
— used for Accusative	40, 41
— used for Comparison of Adjectives	34
Declension of Nouns, First	25, 26
— Second	26, 27
— Third	27-29
Declension of Pronouns, Appellative	49, 51, 52

	PAGE
Declension of Pronouns, Demonstrative	44, 45
— Interrogative	46, 47
— Personal	40, 41
— Reflexive	42, 43
Declension of Proper Names	29, 30
Demonstrative Adjectives	43
— Adverbs	150
— Bases	43
— Pronouns	43-45
Dental Consonants	3-7
— change to Cerebrals	0, 75
— change to Palatals	0, 75, 137
Dependent Clauses	150-164
Dependent Command	160
Dependent Question	160
Dependent Statement	160
Descriptive Appellatives, Declension of	51, 52
— Formation of	51
— Neuter	52-55
Diacritical Marks	1
Diphthongs	2
Distributive Numerals	38
Distributive Use of Interrogative Pronouns	47
Dual Number, none in Kui	12
ḡa, ḡa, affirmative Transition Particles	106, 107
ḡāpki, Present Verbal Participle	72
ḡara, ḡara, negative Transition Particles	106, 107
ḡe, Emphatic Particle	153
ḡehngi, ḡehngi	151
ḡeru, Vocative Plural Suffix	30
ḡi, Vocative Singular Suffix	30
ḡi, Neuter Singular Suffix	49, 50
ḡimbu, governs singular verb	15
ḡōpa, meaning of its tenses	87
ḡuhpa, used as Auxiliary Verb	125, 126
Emphatic Particles	10, 42, 98, 99, 135, 152, 153
Enunciative Additions	9 <i>paasim</i> .
Euphonic Displacement of Consonants	10
Exclusive Personal Pronouns	39, 41
ḡaki, = Conjunction	45, 155
ḡakive, as Conjunction	155
eka, Conditional Particle	97-99
enga, Conjunction	155
enju, enga, mas. Appellative Suffixes	19
era, eranga, mas. Appellative Suffixes	20
ḡarāki, as Conjunction	45, 155
ḡri, ḡraka, eri, eraka, neut. Appellative Suffixes	19, 20
eri, eriska, fem. Appellative Suffixes	19, 20

	PAGE
ese, Use of	151
estanju, declined	46
estari, declined	46, 47
Female Sex	13
Feminine Gender	12, 13
Feminine Nouns, Declension of	26, 27
Final Clauses	162
Foreign Expressions	147
Formative Additions	9, 56, 57
Fractions	88
Gender and Number Suffixes	19-23, 48-51, 90-94
Gender, Common	41, 42, 45, 47, 51
— of Nouns	12, 13
Genitive Case	24, 25
— used as Adjective	31
Gerund	135, 136
Guttural Consonants	3, 4, 5
ga, pluralizing suffix	14, 16
gaťanju, with Nouns of Agency	184
gaťi, in formation of Adjectives	83
gšlu, used in Comparison of Adjectives	85
gepki, from geha	72
geťe, Emphatic Particle	153
gina, used in questions	151, 152
gipi, contracted form of gipki	89
gisi, Adverbial Particle	154
giva, causative use of	141
— used as Auxiliary Verb	147
Helping Consonant j	9
Helping Vowel a	64
— ä	94, 94-96
— i	62-65, 105, 119, 116, 117, 119, 120
— u	64, 73, 78
Hiatus, common in Kui	1
— Prevention of	2, 15, 16, 48, 74, 106
Hortative	94-96
Hypothesis expressed by duhpa	125
Imperative Mood	60, 64, 73, 74, 78, 89
Important Parts with Motion Particles	116, 117, 119, 120
— with Transition Particles	110, 111
Inclusive Personal Pronouns	39, 41
Indefinite Article	36
Indefinite Interrogative Pronouns	45, 46
Indefinite Numerals	37, 38
Indicative Mood	60 <i>passim</i> .

	PAGE
Infinitive	57 <i>passim</i> .
— Position of	158
— Use of	133-136, 154
Inflexional Additions	9 <i>passim</i> .
— Bases	23, 25-30, 40, 41
— Increment	23
Instrumental	25
Interjections	155
Interrogative Adjectives	45
Interrogative Adverbs	150
Interrogative Bases	45
Interrogative Pronouns	45-48
Interrogatives, Position of	158
Intransitive Verbs changed to Transitive	130-140
— used for Passive	142
i, Helping Vowel	62-65, 106, 113, 116-120
ianju, declined	44
ike, added to Imperative Singular	89
imbai, declined	47
inba, used as Auxiliary Verb	127, 147
inji, Adverbial Participle	130, 131
inu, declined	40, 41
iri, declined	44, 45
iseka, used in Conditional Clauses	127
isin, used	151
ispa, used as Auxiliary Verb	127, 147
j, Helping Consonant	9
j, used to prevent Hiatus	2, 15, 16, 74, 106
ja, affirmative Transition Participle	106, 107
■pa, conjugated	70, 115
jara, negative Transition Participle	106, 107
jelba, conjugated	80
k, Hortative Participle	94-96
k, Plural Action Participle	143-145
ka, Motion Participle	111-122
ka, Pluralizing Suffix	14-18, 37
ki, Present Verbal Participle Suffix	64, 72, 73, 145
kōdinga, declined	28
koi, irregular from kūva	74
kopka, meaning of its tenses	87
kōru, declined	28
kōva, conjugated	71
kūna, Imperative Singular of kūva	74, 155
Labial Consonants	3-5
— interchangeable	3

				PAGE
Liquid Consonants .. .. .	..	..	..	3, 4, 7, 140
— elided .. .. .	..	..	..	73-76
Local Clause .. .. .	..	..	..	183
Locative Case .. .. .	..	..	..	28
Long Vowels .. .. .	..	..	..	1
— changed to Short .. .. .	..	..	..	10, 140
lāka, conjugated .. .. .	..	..	..	69, 114
Male Sex .. .. .	..	..	..	13
Masculine Gender .. .. .	..	..	..	12, 13
Masculine Nouns, Declension of .. .. .	..	..	..	25, 26
May expressed by duhpa .. .. .	..	..	..	125
Might expressed by duhpa .. .. .	..	..	..	125
Modal Particles .. .. .	..	..	..	96-101
Moods .. .. .	..	..	..	60
Motion Particles .. .. .	..	..	..	111-122
Mutation of Surds and Sonants .. .. .	..	..	..	4, 5, 123
ma, omitted from contracted forms .. .. .	..	..	..	89
ma, optative .. .. .	..	..	..	101
manba, ambiguity of .. .. .	..	..	..	123, 147
— as auxiliary verb .. .. .	..	..	..	123, 124
— conjugated .. .. .	..	..	..	84, 85
— with Motion Particles .. .. .	..	..	..	117, 118
— with Transition Particles .. .. .	..	..	..	107, 108
mreha, indicating male .. .. .	..	..	..	18
mrehali, declined .. .. .	..	..	..	27
mrehenju, declined .. .. .	..	..	..	29
Nasal Consonants .. .. .	..	..	..	3, 4, 5, 7, 74, 75, 140
Nasalization of Consonants .. .. .	..	..	..	5, 16, 59
Nasalization of Vowels .. .. .	..	..	..	2
Necessity expressed by āva .. .. .	..	..	..	124
Negative Auxiliary Verb .. .. .	..	..	..	76, 84, 85, 127, 128
Negative Verb .. .. .	..	..	..	61 <i>passim</i> .
Neuter Gender .. .. .	..	..	..	12, 13
Neuter Nouns, Declension of .. .. .	..	..	..	27-29
Neuter Singular Possessive Appellatives .. .. .	..	..	..	49-51
Nominative Case .. .. .	..	..	..	23 <i>passim</i> .
Nouns, Appellative .. .. .	..	..	..	19-21
— Classification of .. .. .	..	..	..	12
— Composite .. .. .	..	..	..	19-23
— Declension of .. .. .	..	..	..	23-31
— in Apposition .. .. .	..	..	..	159
— of Agency .. .. .	..	..	..	134
— Participial .. .. .	..	..	..	21, 22
— Pluralization of .. .. .	..	..	..	13-18
— Simple .. .. .	..	..	..	12-18
— used as Adjectives .. .. .	..	..	..	33
— used as Adverbs .. .. .	..	..	..	148-150

	PAGE
Nouns, Verbal	128, 133-138
Number	12, 13
Number Suffixes	19-23, 48-51, 63, 64, 90-94
Numerals	35-38
— Appellative	37, 152
n, Future Tense Particle	62
n, preventing Hiatus	2, 15
na, nai, naika, naiŋi, nanga, nangati, Conjunctional Suffixes	131-133
na, nai, nanga, Adverbial Particles	147, 153
nānjan, declined	49
nāndi	30
nŋo, Locative Suffix	28
ne, Emphatic Particle	10, 42, 99, 135, 152
neganju, declined	26
negari, declined	27, 28
nga, Pluralizing Suffix	14, 17, 18
ni, Locative Suffix	28
nobga, conjugated	78
Object, Position of	158
Onomatopoeic Expressions	124, 127, 147, 153
Optative Mood	60, 101
Oratio Obliqua	131
Ordinal Numerals	35, 36
Oriya, Influence of	2, 3, 33, 35-38, 142, 147, 156, 157
onŋi, Infinitives ending in	136
ora, oranga, mas. Appellative Suffixes	20
ohi, olaka, oŋi, oraka, ori, oraka, neut. Appellative Suffixes	19
ori, oriaka, fem. Appellative Suffixes	20
ota, usually conjugated with Motion Particles	114
ote, used as conjunction	156
Palatal Consonants	3-6
Participial Nouns	21, 22
Participles, Adverbial	130, 131
— Conjunctional	131-133
— Perfect Verbal	61, 65, 73-75, 129-133
— Present Verbal	61, 64, 72-75, 145
— Relative	21 <i>passim</i> .
Particles, Adverbial	152-154
— Causal	99, 100
— Conditional	97-99
— Hortative	94-96
— Intensive	153
— Motion	111-122
— Optative	101
— Plural Action	143-145
— Reflexive	42
— Tense	6, 62-66

	PAGE
Particles, Transition	101-111
Passive Voice	60, 141, 142
Personal Pronouns	39
— Declension of	40
Person and Number Suffixes	68 <i>passim</i> .
Plural Action Forms	59, 60, 142-145, 167
Pluralization of Nouns	18-18
Plural Number	12, 13
Polite Command expressed by <i>duhpa</i>	123
Possessive Appellatives	48-51
— Declension of	49
Postpositions	23-25, 32, 35, 133-135
Predicate, Position of	158
Preterite	86
Principal Parts of Verbs	88, 89, 166-205
Pronominal Appellatives	48-55
Pronouns, Demonstrative	43-45
— Interrogative	45-48
— Personal	39-41
— Reflexive	41-43, 51
— Relative	21, 39, 128
— Unexpressed	159
Proper Names	29, 30
Purpose	112, 128, 135, 145, 146
<i>p</i> , semi-formative	58, 137-140
<i>pāṇba</i> , conjugated	■
— used for Passive	142
<i>pangeri</i> , declined	29
Reflexive Pronouns	41-43, 51
Relative Participles, Formation of	61, 65, 66
— Passive use of	142
— used as Adjectives	33
— used as Nouns	21, 22
— used for Relative Pronoun	21, 39, 48, 128
— used in Adjectival and Adverbial Phrases and Clauses	128, 129
— used in Causal Clauses	99, 100
— used in Conditional clauses	97-99
— used with Verbal Appellatives	90, 91
Relative Pronouns, Relative Participles used as	21, 39, 48, 128
— Interrogatives used ■	47, 48
Reported Speech	181
Roots, Additions to	8-10
— Changes in	10
— Characteristics; monosyllabic and unchangeable	10
— Classification of	8
— Verbal	56
<i>r</i> changed to <i>r̥</i>	44
<i>rāppa</i> , Balance of Words and Phrases	146
<i>ro</i> , as Indefinite Article	36

	PAGE
Semi-formative Additions.. ..	5, 58, 139, 140, 143
Sex Indication in Nouns	13
Short Vowels changed to Long	10, 15, 16, 141
Sibilant Consonant	3, 6
— changes to Aspirate	6, 167
Singular Number	12, 13
Sonant Consonants	3
Sounds	1-7
Strong and Weak Consonants	■
Strong Verbs	57, 59, 62, 114, 65 <i>passim</i> .
Subject, Agreement of	158, 160
— Position of	158
Subjunctive Mood	60
Substantival Clauses	100
Suffixes, Appellative	19-21, 48-51, 90-94
— Case	23, 24, 40-42
— Conjunctional	131-133
— Imperative	■
— Locative	28
— Participial	84-86
— Personal	63-66
— Pluralizing	12, 14-18, 37
— Temporal	129
— Vocative	30, 31
Surd Consonants	3
Surds and Sonants, Conversion of	4, 5, 15, 16, 57, 72, 74, 95, 137-140, 143, 144
— Mutation of	4, 5, 126
Syntax	158-165
sa, Intensive Particle	153
sa, Interjection	155
saiba, conjugated	81
sāva, used as Auxiliary Verb	126
sākal, irregular form of sūrikal	114
sālu, used in Comparison of Adjectives	35
saṇba, irregular forms of	75, 133
si, se, Adverbial Particles	153, 154
sīda, Negative Auxiliary Verb	85
sīdru, governs Plural Verb	15
siki, aki, Adverbial Particles expressing <i>doubt</i>	154
sīva, conjugated with Transition Particles	104
— used as Auxiliary Verb	126
ska, feminine Plural Suffix	12
so, Reflexive Particle	42
sōiba, conjugated	79
Temporal Clauses	128, 129, 135, 163, 164
Temporal Suffixes	129
Tense Particles	6, 62, 63, 65

	PAGE
Tenses, Classification of	60
— Compound	85-89
— Simple	68-85
— Use of	86, 87
Third Person Pronouns, Demonstratives used as	43
— Reflexives used as	42
Time Expressions, Hours, Days, and Months	156, 137
Transition Particles	101-111
Transitive Verbs	136-141
t, Past Tense Particle	62
ta, affirmative Transition Particle	105
tāka, conjugated	67, 88
tall, indicating female	13
tangi, expressing purpose	135
tanju, declined	51, 52
tānu, declined	42
tapka, defective	116
taca, negative Transition Particle	105
tari, declined	52
tese, use of	151
ti, neuter Singular Suffix	49, 50
ti, teru, Vocative Suffixes	30
tinba, conjugated	83
— used for Passive	142
tingi, expressing purpose	135
trēba, conjugated	77
tūa=tuhmu sa,	153, 155
u, Helping Vowel	64, 72, 78
Verbal Appellatives	90-94, 152
— Bases	56-60, 72-76, 137-139, 143
— Derivatives	22, 23
— Nouns	128, 133-136
— Roots	5, 8, 56
Verbs, Agreement of	158, 159
— Auxiliary	76, 84, 85, 123-128
— Causative	136-141
— Classification of	57, 58
— Conjugation of	61-89
— Construction of	56-61
— Intransitive	136-142
— Principal Parts of	88, 89, 166-205
— Strong	57, 59, 62, <i>passim</i> .
— Transitive	136-141
— used as Adjectives	8, 33, 134
— used as Adverbs	8, 135, 153, 154
— used as Conjunctions	135
— used as Nouns	8, 133, 134

	PAGE
Verbs, Versatile nature of	56, 166, 167
Weak	58, 59, 62, <i>passim</i> .
Vocative Case	30
Voice	60, 141-143
Vowels, Assimilation of	104
Concurrent	2
Elision of	2
Final	2
Helping	62-65, 73, 78, 94-96, 106, 113, 116, 117, 119, 120
Long .. ..	..1 <i>passim</i> .
Nasalized	2
Reduplicated	2
Pronunciation of	1
Short .. ..	..1 <i>passim</i> .
v, preventing Hiatus	2, 43
v, semi-formative addition	58
va, interjection	155
vānanju, declined	26
vānari, declined	27, 29
vari, use of	151
vāva, expressing purpose	145, 146
ve, concessive	98
conjunctive	152, 155
emphatic	152
in negative clause	153
Weak Verbs	58, 59, 62, <i>passim</i> .
Would expressed by ma	101

ERRATA.

Page	Line	For	Read
34	21	.. <i>this</i> ..	.. <i>thas</i> .
37	10	.. <i>aforoča</i> ..	.. <i>ofofoča</i> .
42	8	.. <i>tāru</i> (Singular) ..	.. <i>tānu</i> .
63	13	.. <i>vowal</i> ..	.. <i>vowel</i> .
75	13 from bottom	.. <i>base</i> ..	.. <i>bases</i> .
75	bottom	.. <i>base</i> ..	.. <i>bases</i> .
77	1	.. <i>va Verbs</i> ..	.. <i>ba Verbs</i> .
86	6 from bottom	.. <i>on</i> ..	.. <i>in</i> .
130	19 from bottom	.. <i>Section VIII</i> ..	.. <i>Section III</i> .
141	4 from bottom	.. <i>cow</i> ..	.. <i>bullock</i> .

The following refer to incorrectly marked vowels and cerebral consonants:—

13	22	.. <i>tali</i> ..	.. <i>tali</i> .
13	16 from bottom	.. <i>tanji</i> ..	.. <i>tanji</i> .
15	18 and 20	.. <i>sidru</i> ..	.. <i>sidru</i> .
23	8	.. <i>dās, dēspori, dēpo- raka.</i>	.. <i>dēs, dēspori, dēspora.</i>
25	3 from bottom	.. <i>abari</i> ..	.. <i>abari</i> .
28	12 from bottom	.. <i>paheria</i> ..	.. <i>paheria</i> .
30	3 from bottom	.. <i>dāda, dādati, dāda- teru.</i>	.. <i>dāda, dādati, dādateru.</i>
32	19	.. <i>taḍṣaka</i> ..	.. <i>taḍṣaka</i> .
33	11 from bottom	.. <i>vai</i> ..	.. <i>vāi</i> .
34	26	.. <i>mrahnu</i> ..	.. <i>morahnu</i> .
38	18	.. <i>kūnanga</i> ..	.. <i>kunanga</i> .
38	2 from bottom	.. <i>nēnja</i> ..	.. <i>nenja</i> .
42	12 from bottom	.. <i>ate</i> ..	.. <i>āte</i> .
43	3	.. <i>mi</i> ..	.. <i>mī</i> .
47	18 from bottom	.. <i>kōḍinga</i> ..	.. <i>kōḍinga</i> .
48	18	.. <i>erapini</i> ..	.. <i>ērapini</i> .
50	1	.. <i>siamu</i> ..	.. <i>siemu</i> .
51	1	.. <i>i</i> ..	.. <i>ī</i> .
86	12 from bottom	.. <i>vie</i> ..	.. <i>vīe</i> .
91	10 from bottom	.. <i>mrienju</i> ..	.. <i>mrienju</i> .
93	7 from bottom	.. <i>pala</i> ..	.. <i>pāla</i> .
98	13 from bottom	.. <i>vāataka</i> ..	.. <i>vāataka</i> .
111	21	.. <i>endarānu</i> ..	.. <i>ēndarānu</i> .
114	3 and 2 from bottom	.. <i>sūya, sūrikai</i> ..	.. <i>sūya, sūrikai</i> .
122	14	.. <i>mūamu</i> ..	.. <i>mūamu</i> .
124	21	.. <i>taḍi</i> ..	.. <i>taḍi</i> .
124	28	.. <i>poi</i> ..	.. <i>pōi</i> .
129	12	.. <i>tann</i> ..	.. <i>tānu</i> .
129	9 from bottom	.. <i>kōru</i> ..	.. <i>kōru</i> .
134	9	.. <i>siananju</i> <i>siānanju</i> .
135	1	.. <i>kālu</i> <i>kālu</i> .
141	17	.. <i>māi</i> <i>māi</i> .
141	14 from bottom	.. <i>vava</i> <i>vāva</i> .

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N.C.

"I don't want to start to get a black"

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